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Prof. D. W. Parratt

These are merely indicative of dozens of others who will write for volume 23 of the "Improvement Era."

SHORT STORIES

"Happiness in Jeopardy"

"Her Empty Heart"

"Muzzer"

Henry Nicol Adamson

"The Wallflower"

Elizabeth Cannon Porter

"Lon's Ace of Diamonds"

Elsie C. Carroll

"The Man Whom God Sent"

H. R. Merrill

"Life's Mountains"

May Laneer

"Polly"

D. C. Retsloff

"The Spirit of the Desert"

David H. Morgan

"Sunflower"

Frederika Borchard

The best short stories are solicited, and will be carefully selected for the readers of the *Era* as they are received from week to week during the year.

SPECIAL PAPERS

Joseph Smith's First Vision—One hundred years ago (the spring of 1820) the grandest vision ever given to mortal man was bestowed upon the Prophet Joseph Smith. It is perhaps the only appearance on record of the Father and the Son having visited this earth. It was the beginning of God's great Latter-day work. If the testimony of Joseph Smith is true, how important that all the world should know what the evidence of the truth is. This hundredth anniversary suggests a thorough consideration of the subject. To this end the *Era* expects to issue a special number in March or April, bearing upon and devoted exclusively to the vision and its world-wide significance and far-reaching results, following the restoration of the gospel.

The whole subject would naturally fall into ten or more divisions:

1. Comparison between the experience of Joseph Smith and other prophets.
2. Joseph's first vision, the beginning of the fulfilment of prophecy.
3. Internal evidences of the divine origin of Joseph's first vision.
4. Effects of the restored Gospel as seen in the lives of men and women it has made prominent.
5. The characteristic theology, literature, government, and doctrines, of the restored gospel.
6. Influence on the religious thought of the world.
7. The Gospel's solution of problems of pauperism, disease, industrial strife, and international conflicts.
8. Its influence for good through the contribution of the Saints to agriculture, education, music, and the arts.
9. Its influence for good through the doctrine of gathering.
10. Striking evidences of the truth of the restored gospel.

ERA" Vol. 23, bristle with interest

Leroi C. Snow
Prof. Evan Stephens
Junius F. Wells
Nephi Jensen
Osborne J. P. Widsotee
Frank R. Arnold

Frank C. Steele
William A. Morton
Floyd O. Ivie
Wm. A. Hyde
Newel K. Young
Claude T. Barnes

Nephi Anderson
Dr. Frederick J. Pack
Dr. J. H. Paul
Harold Goff
Watkin L. Roe
Ezra J. Poulson
Joseph S. Peery
And Many Others

A splendid array of talent in things spiritual, poetic, scientific and literary.

Special Manifestation to Lorenzo Snow of the Mind and Will of the Lord—The remarkable visit to St. George, in May, 1899. President Snow sees vision while addressing the people in conference. Makes known the renewed revelation on tithing and prophecies regarding the breaking of the long drouth in the south. Wonderful fulfilment of prophecy. This article, by his son Le Roi C. Snow, contains a number of important incidents never before published, and will appear exclusively in the *Era*. This valuable and faith-building information emphasizes the spiritual side of President Snow's tithing work, sheds new light upon some of the financial activities of this venerable Church leader which have been looked upon heretofore by many purely from a business standpoint. It portrays vividly President Snow's humble dependence upon Divine guidance, and in a number of very personal and intimate incidents shows his love for the people, and the Lord, and his devotion to the work of God. These simple but beautiful incidents touch the heart, inspire the soul, and strengthen one's testimony.

The article will be illustrated by pictures of the St. George Tabernacle; Sister Sylvia Michels, who bears a strong testimony concerning the prophecy and its fulfilment; the Celestial and Terrestrial rooms in the Salt Lake Temple, and a reproduction of the beautiful portrait, in the temple, of President Lorenzo Snow.

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Southland Sketches—A series of six papers by Charles F. Steele, a bright young Canadian writer, who spent two years on a mission in the South recently. His residence in the northland has made him doubly able to appreciate the glories of the South and intelligently to contrast them with the North. The sketches, pointed, of material and spiritual interest, and literary merit, and beautifully illustrated with photos by the author, are

titled: "Sidney Lanier, a Dixie Poet;" "The New South;" "The Pillar of Prophecy;" "Uncle Remus—Joel Chandler Harris;" "The Wren's Nest;" "What of the Negro?"

Church School Literature—Adam S. Bennion, General Superintendent of L. D. S. Schools, with his corps of teachers, in 22 institutions and many academies, will co-operate with the *Era* in every possible way, to secure such articles as are worth while on subjects of interest to our people relating to the vital educational organization—the Church schools. He says: "I have already in mind a campaign that ought to produce papers worth the reading. We hope, too, to put your magazine into our schools to be read by our students."

Illustrative Descriptive Articles of Old England will be presented by Junius F. Wells, whose romantic selection of subject and poetic expression of thought are as well known to *Era* readers as is his ability to entertain, instruct and point a faith-promoting moral. Two articles already on hand are "Bath" and "Lincoln."

Present World Conditions and Prophecy—Two attractive papers on a vital topic, by Joseph A. West, who will also present other papers.

Prophecies and Promises of the Lord as Recorded in the Doctrine and Covenants, by Dr. George H. Brimhall and the Advanced Senior Class Committee, a series of eighteen lessons for reading and study, on up-to-date and practical topics, bearing on fundamental practices of the Latter-day Saints, and forming one of the most timely readings that could now be taken up, from that wonderful and many-sided book of modern revelation.

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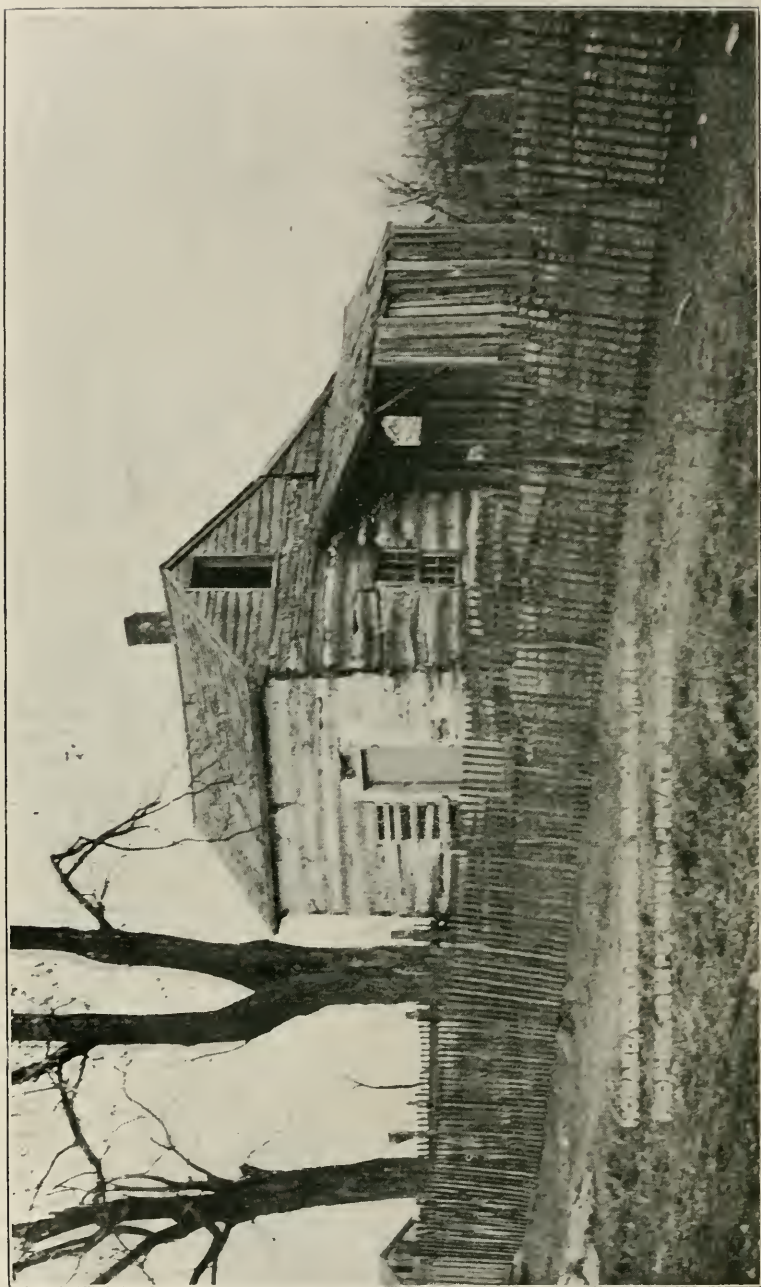
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THE OLD NAUVOO HOME OF HOWARD CORAY,

Whose wife, Martha Jane Knoultton Coray, wrote the "History of the Prophet Joseph Smith," at the dictation of Lucy Smith, the Prophets' Mother. Howard Coray died in Salt Lake City, Jan. 16, 1908.

A Brotherhood of Nations



Awake, ye mortals! Hark! The
Trump of jubilee!

Night's haunting shadows, born of
war-cursed ages, flee:

God calls his children to unite for
truth and right;

Millennium is dawning in effulgent
light.

Behold, instead of battlefields and
devastations,

A brotherhod of nations.

O hear the voice of God! The
Trump of jubilee!

The newborn morning of a glori-
ous age we see—

An age of justice, freedom, broth-
erhood, and peace;

When violence and strife, in every
form, shall cease.

Behold, instead of strikes and hos-
tile demonstrations,

A brotherhood of nations.

O happy age, Millennial year of
jubilee!

When men are brothers, equals,
prosperous and free;

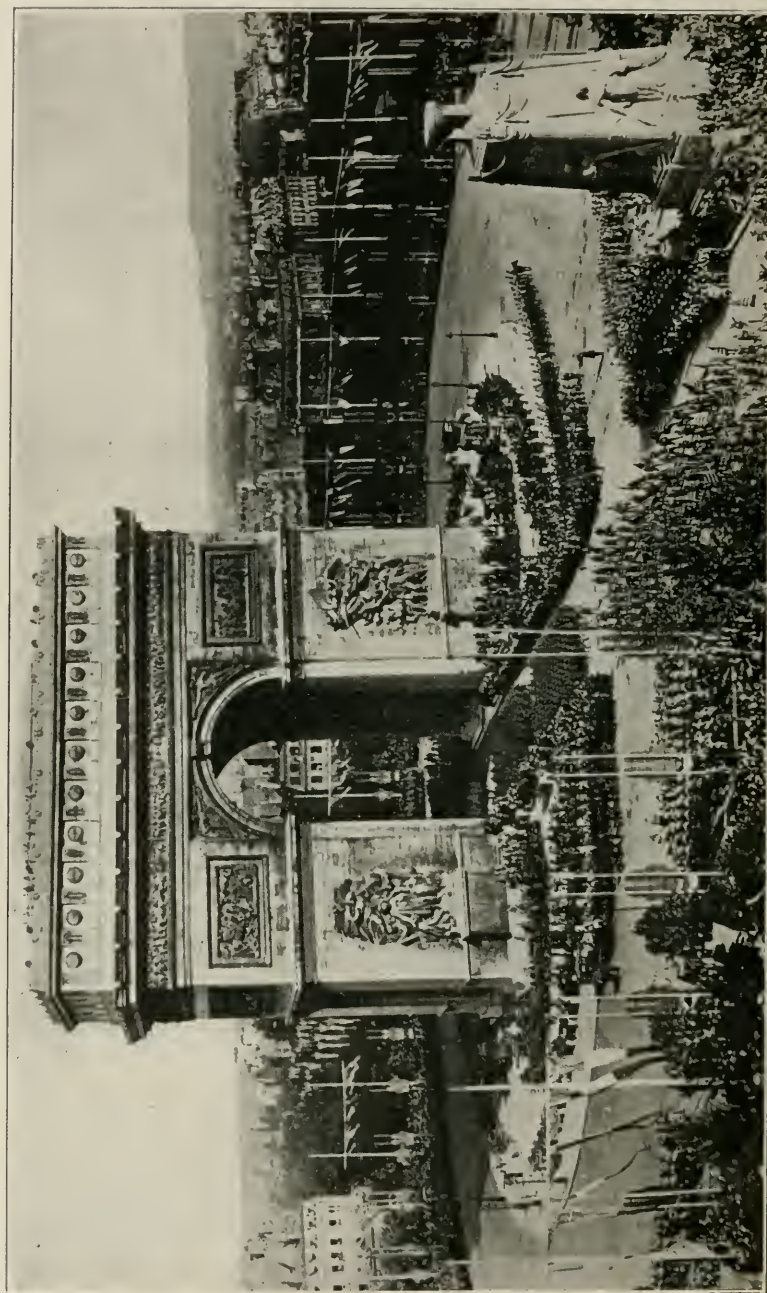
When man no more his fellowman
will hurt nor slay;

When lambs and lions will together
feed and play.

Behold, instead of old, decayed
civilizations,

A brotherhood of nations.

— J. M. Sjordahl



THE AMERICAN SOLDIERS AND THE ARCH OF TRIUMPH ON BASTILLE DAY.
The American colors passing through the Arch of Triumph, Paris, during the tremendous Bastille Day celebration and parade on July 14, 1919.

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IMPROVEMENT ERA

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No. 12

The Sacramental Covenant*

By Elder Melvin J. Ballard, of the Council of the Twelve

M. I. A. Slogan: "We stand for spiritual growth through attendance at sacrament meetings."

The sacred covenant, with its attendant blessings, which we repeat as we consecrate the emblems of the broken body and the spilt blood of the Lord, has been especially revealed to the Latter-day Saints by the Lord himself, so that we have the very words of the covenant as they were formulated by our Redeemer, with its promised blessings. I appreciate, I believe, my brethren and sisters, to some extent, the sacredness of the covenant which we, as members of the Church, enter into when we partake of the sacred emblems. I realize that each time we partake of these emblems, we manifest before the Father that we do remember his Son, and by the act of partaking of the bread and the cup, we make a solemn covenant that we do take upon us the name of our Redeemer, and that we do, further, make a pledge and an agreement by that act that we will keep his commandments.

The Sacrament a Means of Spiritual Growth

Taking the oath of allegiance to the government of the United States, we make a pledge and an agreement that we honor, uphold, and sustain the laws of the land and will be faithful in defending the rights of our country. We expect to receive blessings in return for keeping that covenant, blessings of life, liberty, and the pursuit of happiness. We make our pledge or agreement to the United States government when we are admitted as citizens and when we take office in the government, local or national. We do have, therefore, occasions when each citizen,

*A sermon delivered at the M. I. A. annual conference, Sunday, June 8, 1919.

whether he enters the service of his country as a soldier or engages in any other official duty, renews the covenant and pledge that he made when he became a citizen of the country. So our Father in heaven has provided that, not only once but frequently, we shall meet together to renew our pledge, our covenant, and our agreement to keep his commandments, and to take upon us his name again. I have always looked upon this blessed privilege as the means of spiritual growth, and there is none other quite so fruitful in the achievement of that end as the partaking, worthily, of the sacrament of the Lord's supper. We eat food to stimulate our physical bodies. Without the partaking of food we would become weak and sickly, and fail physically. It is just as necessary, for our spiritual body that we should partake of this sacrament, and by it obtain spiritual food for our souls. If we were given our physical food only on stated occasions and at specified places we would all be there. We heard how, during the war, many communities had to feed their people by distributing bread tickets, or rations of various kinds which were given only by application at a certain place. We have seen in our own country that the people stood in line to get their sugar rations and other provisions, such as were curtailed and limited during the war, and they were always present, at the appointed time and place, and so, if we really realized and felt the need of spiritual food for growth, we would be present at the appointed place where this may be, and is, administered.

We must come, however, to the sacrament table hungry. If we should repair to a banquet where the finest of earth's providing may be had, without hunger, without appetite, the food would not be tempting, nor do us any good. If we repair to the sacrament table, we must come hungering and thirsting for righteousness, for spiritual growth.

How Can We Have Spiritual Hunger?

How can we have spiritual hunger? Who is there among us that does not wound his spirit by word, thought, or deed, from Sabbath to Sabbath? We do things for which we are sorry, and desire to be forgiven, or we have erred against someone and given injury. If there is a feeling in our hearts that we are sorry for what we have done; if there is a feeling in our souls that we would like to be forgiven, then the method to obtain forgiveness is not through rebaptism, it is not to make confession to man, but it is to repent of our sins, to go to those against whom we have sinned or transgressed and obtain their forgiveness, and then repair to the sacrament table where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. It will really enter

into our being. You have felt it. I am a witness that there is a spirit attending the administration of the sacrament that warms the soul from head to foot; you feel the wounds of the spirit being healed, and the load is lifted. Comfort and happiness come to the soul that is worthy and truly desirous of partaking of this spiritual food. Why do we not all come? Why do we not come regularly to the sacrament service and partake of these emblems and perform this highest worship we can give to our Father in the name of his beloved Son? It is because we do not appreciate it. It is because we do not feel the necessity for this blessing. Or it is because, perhaps, we feel ourselves unworthy to partake of these emblems.

Concerning Worthiness to Partake of the Sacrament

There is a feature of this pledge to which I should like to call your attention. Let me quote some scripture, because we not only desire our boys and girls, our brothers and sisters, to come to the sacrament table and eat of these emblems, but we want them to eat worthily, for you have already heard quoted the scripture that if we eat and drink unworthily, we eat and drink damnation to our own souls. Here is what the Lord said (Doctrine and Covenants 20:68, 69):

"Previous to their partaking of the sacrament * * * the members shall manifest before the Church, and also before the elders, by a Godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord."

Again, I read from Paul's teachings (1 Cor. 10:21):

"Ye can not drink of the cup of the Lord, and the cup of devils: ye can not be partakers of the Lord's table, and of the table of devils."

And still, from another sacred scripture, 3 Nephi 18:28, 29:

"Ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it; for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him."

And still another, to the prophet of these latter days (Doctrine and Covenants, 46:4):

"If any have trespassed, let him not partake until he makes reconciliation."

I suggested that perhaps some of us are ashamed to come to the sacrament table because we feel unworthy, and are afraid lest we eat and drink of these sacred emblems to our own condemnation. And so we want every Latter-day Saint to come to the sacrament table because it is the place for self-investigation, for self-inspection, where we may learn to rectify our course

and to make right our own lives, bringing them into harmony with the teachings of the Church and with our brethren and sisters. It is the place where we become our own judges.

There may be some instances where the elders of the Church could say, properly, to one who, in transgression, stretches forth his hands to partake of the emblems: You should not do this until you have made restitution; but ordinarily we will be our own judges. If we are properly instructed, we know that it is not our privilege to partake of the emblems of the flesh and blood of the Lord in sin, in transgression, or having injured and holding feelings against our brethren and sisters. No man goes away from this Church and becomes an apostate in a week, nor in a month. It is a slow process. The one thing that would make for the safety of every man and woman would be to appear at the sacrament table every Sabbath day. We would not get very far away in one week—not so far away that, by the process of self-investigation, we could not rectify the wrongs we may have done. If we should refrain from partaking of the sacrament, condemned by ourselves as unworthy to receive these emblems, we could not endure that long, and we would soon, I am sure, have the spirit of repentance. The road to the sacrament table is the path of safety for Latter-day Saints.

I have said that I think we stay away, perhaps, because we do not appreciate what a blessing the sacrament is. I wonder if we ever will, in this mortal life, understand the value of the sacred and blessed things the Lord has instituted in this Church for its spiritual growth and welfare, and particularly this one ordinance which is attended by certain promised blessings that no man can give, and that the Lord alone can manifest to his children!

It is written in the scriptures that God so loved the world that he gave his Only Begotten Son to die for the world, that whosoever believeth on him, yes, and keepeth his commandments, shall be saved. But this sacrament did not cost us very much—freely given are all these glorious privileges, and I am reminded of a statement by one of our great writers, running something like this: "At the devil's booth are all things sold; each ounce of dross costs its ounce of gold."

It is heaven alone that is given away. It is only God that may be had for the asking. While we give nothing, perhaps, for this atonement and this sacrifice, nevertheless, it has cost someone something, and I love to contemplate what it cost our Father in heaven to give us the gift of his beloved Son, that worthy Son of our Father, who so loved the world that he laid his life down to redeem the world, to save us and to feed us spiritually while we walk in this life, and prepare us to go and dwell with him in the eternal worlds.

Illustrations

I think as I read the story of Abraham's sacrifice of his son Isaac, that our Father is trying to tell us what it cost him to give his Son as a gift to the world. You remember the story of how Abraham's son came after long years of waiting, and was looked upon by his worthy sire, Abraham, as more precious than all his other possessions; yet, in the midst of his rejoicing, Abraham was told to take this only son and offer him as a sacrifice to the Lord. He responded. Can you feel what was in the heart of Abraham on that occasion? You love your son just as Abraham did; perhaps not quite so much, because of the peculiar circumstances, but what do you think was in his heart when he started away from Mother Sarah and they bade her good bye? What do you think was in his heart when he saw Isaac bidding farewell to his mother to take that three days' journey to the appointed place where the sacrifice was to be made? I imagine it was about all Father Abraham could do to keep from showing his great grief and sorrow at that parting, but he and his son trudged along three days toward the appointed place, Isaac carrying the fagots that were to consume the sacrifice. The two travelers rested, finally, at the mountain side, and the men who had accompanied them were told to remain, while Abraham and his son started up the hill.

The boy then said to his father: "Why, father, we have the fagots, we have the fire to burn the sacrifice, but where is the sacrifice?"

It must have pierced the heart of Father Abraham to hear the trusting and confiding son say: "You have forgotten the sacrifice." Looking at the youth, his son of promise, the poor father could only say: "The Lord will provide."

They ascended the mountain, gathered the stones together, and placed the fagots upon them. Then Isaac was bound, hand and foot, kneeling upon the altar. I presume Abraham, like a true father, must have given his son his farewell kiss, his blessing, his love, and his soul must have been drawn out in that hour of agony toward this son who was to die by the hand of his own father. Every step proceeded until the cold steel was drawn, and the hand raised that was to strike the blow to let out the life's blood. When the angel of the Lord said: "It is enough."

The Agony of Christ

Our Father in heaven went through all that and more, for in his case the hand was not stayed. He loved his Son Jesus Christ, better than Abraham ever loved Isaac, for our

Father had with him his Son, our Redcemer, in the eternal worlds, faithful and true for ages, standing in a place of trust and honor, and the Father loved him dearly, and yet he allowed this well-beloved Son to descend from his place of glory and honor, where millions did him homage, down to the earth, a condescension that is not within the power of man to conceive of. He came to receive the insult, the abuse, and the crown of thorns. God heard the cry of his Son in that moment of great grief and agony, in the garden when, it is said, the pores of his body opened and drops of blood stood upon him and he cried out: "Father, if thou be willing, remove this cup from me."

I ask you, what father and mother could stand by and listen to the cry of their children in distress, in this world, and not render aid and assistance? I have heard of mothers throwing themselves into raging streams when they could not swim a stroke to save their drowning child, rushing into burning buildings, to rescue those whom they loved.

We can not stand by and listen to those cries without it touches our hearts. The Lord has not given us the power to save our own. He has given us faith and we submit to the inevitable, but he had the power to save, and he loved his Son and he could have saved him. He might have rescued him from the insult of the crowds. He might have rescued him when the crown of thorns was placed upon his head. He might have rescued him when the Son, hanging between the two thieves was mocked with, "Save thyself, and come down from the cross. * * * He saved others; himself he cannot save." He listened to all this. He saw that Son condemned, he saw him drag the cross through the streets of Jerusalem and faint under its load. He saw that Son finally upon Calvary, he saw his body stretched out upon the wooden cross, he saw the cruel nails driven through hands and feet, and the blows that broke the skin, tore the flesh and crushed the bones and let out the life's blood of his Son. He looked upon that.

In the case of our Father, the knife was not stayed, but it fell, and the life's blood of his beloved Son went out. His Father looked on with great grief and agony over his beloved Son, until there seems to have come a moment when even our Savior cried out in despair: "My God, my God, why hast thou forsaken me?"

God's Love for Us

In that hour I think I can see our dear Father behind the veil looking upon these dying struggles until even he could not endure it any longer; and, like the mother who bids farewell to

her dying child, has to be taken out of the room, so as not to look upon the last struggles, so he bowed his head, and hid in some part of his universe, his great heart almost breaking for the love that he had for his Son. Oh, in that moment when he might have saved his Son, I thank him and praise him that he did not fail us, for he had not only the love of his Son in mind, but he had love for us, and I rejoice that he did not interfere, and that his love for us made it possible for him to endure to look upon the sufferings of his Son and give him finally to us, our Savior and our Redeemer. For without him, without his sacrifice, we would have been buried in the earth, and there our bodies would have remained and we would never have come glorified into his presence. And so this is what it cost, in part, for our Father in heaven to give the gift of his Son unto men.

Appreciation of His Gift and Love

How do I appreciate the gift? My brethren and sisters, I say again if I only knew what it cost our Father to give his Son, if I only knew how essential it was that I should have that Son and that I should receive the spiritual life that comes from that Son, I am sure I would always be present at the sacrament table to do honor to the gift that has come unto us, for I realize that the Father has said that he, the Lord, our God, is a jealous God—jealous lest we should ignore and forget and slight his greatest gift unto us.

Need of the Sacrament for Spiritual Growth

I know, my brethren and sisters, that no man or woman shall ever come to stand in the presence of our Father in heaven, nor be associated with the Lord Jesus Christ, who does not spiritually grow. Without spiritual growth we shall not be prepared to enter into the divine presence. I need the sacrament. I need to renew my covenant every week. I need the blessing that comes with and through it. I know that what I am talking about is true. I bear witness to you that I know that the Lord lives. I know that he has made this sacrifice and this atonement. He has given me a foretaste of these things.

A Wonderful Experience and Testimony

I recall an experience which I had two years ago, bearing witness to my soul of the reality of his death, of his crucifixion, and his resurrection, that I shall never forget. I bear it to you tonight, to you, young boys and girls; not with a spirit to glory over it, but with a grateful heart and with thanksgiving in my soul, that I know that he lives, and I know that through him men must find their salvation, and that we can not ignore this

blessed offering that he has given us as the means of our spiritual growth to prepare us to come to him and be justified. Away on the Fort Peck Reservation where I was doing missionary work with some of our brethren, laboring among the Indians, seeking the Lord for light to decide certain matters pertaining to our work there, and receiving a witness from him that we were doing things according to his will, I found myself one evening in the dreams of the night in that sacred building, the temple. After a season of prayer and rejoicing I was informed that I should have the privilege of entering into one of those rooms, to meet a glorious Personage, and as I entered the door I saw, seated on a raised platform, the most glorious Being my eyes have ever beheld, or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he arose and stepped towards me with extended arms, and he smiled as he softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I fell at his feet, and, as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of him who hath all things in his hands, to have his love, his affection, and his blessing was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be, to feel what I then felt!

Admonition and Conclusion

Go to the sacrament table. Ah, that is a blessed privilege that I now rejoice in, and I would be ashamed, I know, as I felt then, to stand in his presence and try to offer any apology or any excuse for not having kept his commandments and honored him by bearing witness, before the Father and before men, that I believe in him, and that I take upon me his blessed Name, and that I live by and through him spiritually.

My brethren and sisters, if we can only bring our boys and girls to feel the need of this thing, they will be there and we will be there. I see him not now upon the cross. I do not see his brow pierced with thorns, nor his hands torn with the nails, but I see him smiling, with extended arms, saying to us all: "Come unto me!"

Brethren and sisters, let us go unto him in his appointed time. Let us take our children with us, and through our faithfulness find all the blessings attendant upon this sacred observance of this holy ordinance—ours in time and in eternity. This I pray, in the name of Jesus Christ. Amen.

The Cigarette Evil

By the L. D. S. Social Advisory Committee

Bulletin No. 1, issued pursuant to a resolution passed by a Convention of Social Welfare workers, held in Salt Lake City, Utah, June 2, 1919.

In view of the increasing use of cigarettes throughout the nation and among the youth of our own people, the Social Advisory Committee, representing all the auxiliary organizations of the Church of Jesus Christ of Latter-day Saints, deems it advisable to call the attention of the Saints to this growing menace, in order to arouse and crystalize a public sentiment that shall effectually stem this tide of evil.

Tobacco Dims the Line that Marks Right from Wrong

That the cigarette habit is a great evil there can be no question. It almost invariably attacks the heart, the lungs, or the brain, and often all three organs; it blunts the intellect and the sensibilities, hindering mental and spiritual growth, especially in the young; it is harmful morally in that it tends to diminish the sense of responsibility, to dim the line that marks right from wrong, and to weaken the will power. It is particularly injurious to one who has been taught all his life both in the home and in the Church that he should not use tobacco, since it often proves the gateway to greater evils. The Lord has specifically declared in our day that "tobacco is not good for man."

Three causes for the Increase of the Use of Tobacco

Then, too, there can be no doubt that the consumption of cigarettes is increasing at an alarming rate, not only in the world generally but among our own youth. In 1917 forty billion cigarettes were made and consumed in the United States alone. This means four hundred for every man, woman, and child in our country. Two years ago a former president of the tobacco trust declared that after the war twice this number would be required to satisfy the demand, and according to present indications this statement will not unlikely represent the fact. Everywhere an increasing number of women are becoming addicts to the cigarette. Notwithstanding the States where our people live have laws prohibiting the sale of tobacco to minors

and its use by them, these laws are pretty generally disregarded, and little or no attempt is made to enforce them.

The causes of this increase in the use of the cigarette may be grouped under three heads: First, it is one effect of the War. Under the pretext that the soldiers needed tobacco to keep them contented, cigarettes were lavishly bestowed, often literally thrust, upon them, so that thousands learned to smoke who otherwise would not have done so. And then, too, as long as the War continued, patriotism either ignored or minimized the harmful effects of tobacco.

A second cause lies in the fact that many States, including those where our people live, have adopted prohibition; and prohibition, we are told, increases the demand for narcotics.

The third, and probably the main cause, is the extensive advertising campaigns that the tobacco interests have carried on in recent years. These interests, during the lull in the public conscience just referred to, took advantage of the psychological moment to push their trade to the utmost. In the street-car ads, on the billboards, in the pages of the magazine and the newspaper, and on the motion picture film—wherever, in short, your eyes may rest—you will see alluring invitations, sometimes open, sometimes covert, to indulge in smoking. And always these advertisements are associated with what attracts the youth—beauty, ease, leisure, wealth. Lately special efforts are being made in advertisements to induce women to take up the habit of smoking cigarettes.

Work of the Tobacco Trust

The youth of our own communities, it would appear, form a special target for the tobacco trust; first, because our states are "dry;" and second, strange as it may seem, because our people have heretofore had the reputation of being comparatively free from the tobacco habit. Listen to these sentences from two letters by Professor Wm. A. McKeever, of the University of Kansas, to a friend in Utah:

"Five years ago you were the cleanest and freest people in the civilized world so far as the use of tobacco is concerned. I have repeatedly told about this condition in the course of my lectures throughout the country. But I have reason to believe that the cigarettes are slowly getting the mastery of your boys, just as they have encroached most seriously upon our boys here in Kansas. *Four years ago an agent of the big tobacco trust told me that they were determined to 'get' you, that he was out in your country planning an aggressive campaign of publicity.* When the story of the aggressions of the nicotine trust comes to the surface it will be shown up as a twin brother to the alco-

hol trust. Now, it will be a most grievous affair and personally very disappointing to me if you permit the tobacco enemy to dominate you as he has done in nearly all parts of the country."

Is not this one of "the evils and designs which do and will exist in the hearts of conspiring men in the last days," against which our Word of Wisdom was given as a warning?

What Shall the Answer Be?

What will the Latter-day Saints do with this direct challenge? Will they ignore it and allow the tobacco interests to fatten upon the degeneracy of boys and girls? Or will they not rather take up the gage of battle thus thrown at their feet, and wage a strong defensive war? The time is past for mere talk. The time is here for work. We must fight with all the weapons at our command. Already organizations are forming in various parts of the country to combat this growing evil. We must aid these forces to drive the cigarette from our communities. It is a struggle for the boy and the girl. The men and women of the future will not be so likely to use tobacco if the boys and the girls of the present do not form the habit. But the shrewd nicotine trust levels its guns at the growing generation, knowing that a youth who learns to smoke means from a thousand to fifteen hundred dollars more in its pockets than one who picks up the habit later in life. We, too, taking our cue from the enemy, must work with young people. If they can keep from forming the tobacco habit till they are past the habit-forming period in life, they will be saved from the money-grubbing tobacco interests.

Recommendations and Methods of Procedure

In order to meet this challenge to action, the following specific recommendations are made:

First, as to organization. The social advisory committees in ward and stake should take the initiative and assume the responsibility of seeing that action is taken. They should co-operate with all the uplift forces in the community in an anti-cigarette crusade.

Second, as to general aims. The first objective should undoubtedly be the enforcement of the present laws against selling or giving tobacco to minors and its use by them. We cannot hope to get other laws against tobacco as long as these are not enforced. But, secondly, we should seek to destroy the power of tobacco agencies working through advertisements to entangle the youth. Public sentiment should be roused against tobacco; local authorities should be induced, as in Murray, Utah, to put a ban on the use and sale of cigarettes, and if possible to

pass ordinances forbidding bill-board advertising of tobacco in any form.

Finally, we should not forget that our work is to culminate in state laws banishing the cigarette forever.

Third, as to methods. Public meetings should be held for the purpose of laying the facts and the laws before the people. Invite the local civic and police authorities to your committee meetings to show them that you are willing to aid them to enforce the laws.

Let All L. D. S. Storekeepers quit the Sale of Tobacco

Work with the store-keepers to induce them not to keep on sale tobacco, or at least cigarettes. It ought not to be difficult to get Latter-day Saints shop-keepers to agree to this. At all events, where store-keepers persist in violating the law in this respect, complaints should be filed against them before the proper civil authorities. No one who breaks this law deserves any sympathy. Where store-keepers say that they cannot tell the age of young men who ask for tobacco, local civil authorities may be induced to require birth certificates. In any event, however, the burden of obeying the law is on the one that sells, and if he is wise, he will be on the safe side. It is within your rights to secure the passage in any community of resolutions pledging the people not to patronize stores that keep on sale tobacco, and not to subscribe for papers or magazines that carry advertisements of tobacco; only, of course, no place of business or publication should be particularized beforehand.

Arouse Public Sentiment Against Tobacco

It would be well to send protests, either individually or collectively, to newspapers and magazines that advertise tobacco. Also work with those who operate motion pictures so as to secure the elimination of all plays that show the characters using tobacco in any form. The film is one of the most impressive means of instilling into the minds of the young any ideals, since these come through the eye, the most powerful of the senses. Inasmuch, therefore, as so many of the pictures on the film nowadays show the characters in the act of smoking, usually the cigarette, this becomes one of the most insidious ways of advertising tobacco and thus corrupting young men and women.

If in any particular community all announcements and advertisements of the cigarette in any form can be cut off, and merchants can be induced not to keep cigarettes on sale, and if this can be kept up indefinitely, a vigilant and active public sentiment can be created so that the generation that is growing up will thus be kept from falling a prey to the "evils and

designs" of those who would coin the nation's manhood and womanhood into filthy lucre.

The Church has for many years taught the harmful effects of tobacco; the practice of the great majority of its membership has always been and is now against its use. At present the sentiment throughout America is growing strongly against the use of tobacco in any form. Finally, the laws in every community where the Saints live forbid the sale to and the use by minors of tobacco. Surely, with the backing of both the state and the Church all that is necessary is to awaken the public sentiment, now more or less latent in every community, into an active force that shall sweep away from our towns and cities the cigarette evil.

Laws Against Selling to, or Use of Tobacco by, Minors

Utah

Any person who shall sell, give, or furnish any cigar, cigarette, or tobacco in any form * * * to any person under twenty-one years of age in this state shall be guilty of a misdemeanor.—Compiled laws of Utah, section 8442.

Any person under the age of twenty-one years who shall buy, accept, or have in his possession any * * * cigar, cigarette, or tobacco in any form, * * * shall be deemed guilty of a misdemeanor and upon conviction thereof shall be fined in any sum not exceeding \$100.—Compiled Laws of Utah, section 8443.

The penalty for a misdemeanor "except in cases where a different punishment is prescribed by law," is "punishable by imprisonment in a county jail not exceeding six months, or by a fine in any sum less than \$300, or by both.

Arizona

It shall be unlawful for any person in the State of Arizona to sell, give, or furnish, or cause to be sold, given or furnished any cigars, cigarettes or cigarette papers, smoking or chewing tobacco, of any kind or character to any person under the age of twenty-one (21) years and it shall be unlawful for any minor in the State of Arizona to buy, accept or receive from any person, any cigars, cigarettes or cigarette papers, smoking or chewing tobacco of any kind or character.—Session Laws of Arizona, 1917, p. 8. (An amendment of the section passed in 1913.)

The violation of the preceding section shall be a misdemeanor and the person guilty thereof shall be fined for each offense not less than ten nor more than one hundred dollars.—Revised Statutes of Arizona, 1913, p. 66.

On the Street Corner

By Nephi Jensen

As the last strain of "Just as I am" floated away upon the evening air, I left the corner where the Salvation Army was holding their street meeting near the heart of Toronto, Canada, and walked up Yonge street to its intersection with Shutter, where two street evangelists were earnestly contending for the attention of the passing crowds, at opposite sides of the street.

One of these ministers was a middle-aged, stocky-built man with unlimited lung power. He was earnestly and vehemently iterating and reiterating the soft sweet words, "By grace ye are saved." He ran all kinds of changes on this favorite text. But he had no well defined message that appealed to his hearers. It was plainly manifest that he was trying to make up in rhetoric what he lacked in truth. The thoughtless young people, out for a Saturday night stroll, would stop for a few sentences and then pass to the picture show near by.

The speaker on the other side of the street was a very young man just budding out of his teens into manhood. He had fine, clean features, clear, bright eyes, and a beaming countenance which seemed to say, "I am your friend, I want to help you." He, too, was fervent and earnest but not boisterous. All through his address he maintained that dignified reserve which is characteristic of those who are deeply moved. His spirit and manner were different from anything you may witness anywhere in the world except when you hear a "Mormon" elder preach. He seemed to be possessed of two distinct natures. He was meek and gentle, and at the same time bold and fearless. What was the peculiar charm of this young man's speaking? In the assemblies of the Saints we call it, "The spirit of truth."

He stood erect and looked his hearers square in the eye. As he spoke, there was a slight tremor on his lips. But it was not a manifestation of fear. It was a deeper and truer emotion. It was the genuine love of truth.

His manner of speaking was as artless as that of a boy. He did not attempt to play upon words nor use rhetorical tricks, to tickle the shallow fancy. He spoke with the simple, earnest utterance of one who is deeply stirred by his message. And the people, both young and old, stopped and listened. What cap-

tured these hearers? Not learning, not oratory. It was truth spoken with the power of conviction.

And he preached a different gospel from that of the man across the street. He pictured no delightful road to heaven, no "flowery beds of ease." He talked of the "steep and craggy path" that heroic men climb to the glory of God. His was the voice of "one crying in the wilderness," "Repent, for the Kingdom of Heaven is at hand."

Nor did the crowds turn from hearing this sterner gospel of righteousness, to the fair promises of the man over the way. They hung on the fervent words of the youthful denouncer of sin. For, after all, there is a heroic element in all true men, and they are willing to be told of "the terror of life," that they may "arm themselves to meet it."

The young elder was followed by his older companion who was more deliberate but equally earnest in his denunciation of all unrighteousness.

At the conclusion of the meeting, tracts were offered to all who wished them. A returned Canadian soldier, a member of the Church, who had been through the fire of Vimy Ridge, Lens, Paschendale, Amiens, Arras, Cambrai, and who had suffered slight wounds twice, assisted actively in the distribution of the literature. As I watched him going about through the throng, eager to give the printed word of truth to those in darkness, I could not but think, "Young man, you are displaying greater courage now than you did when you faced the cannon's mouth."

Toronto, Canada

Two Neighbors' Sons

Two neighbors' sons returned today,
 One came from over the sea;
 The other came from I know not where.
 A draft evader was he.

Both were clasped in a mother's arms;
 But, beyond, the evader saw
 Not a host of admiring friends,
 But the cold, stern arm of the law.

One was crippled, perhaps for life,
 In the trenches "over there,"
 And for bravery in action
 He was given the Croix de Guerre.

The other bore no visible hurt,
 But a crippled soul has he,
 And the scar will scarcely be effaced
 Throughout eternity.

Edna May Irvine

Shoshone-Goshute Indians and the Deep Creek Region, Utah

By Albert B. Reagan, Formerly Teacher in Charge of the Goshute Indians

The Deep Creek region lies in the neighborhood of seventy miles south of Wendover, Utah, on both sides of the Utah-Nevada state line. It comprises the Deep Creek range of mountains and the watershed to the westward drained by Spring and Deep creeks and their tributaries. The mountains are rich in minerals, comprising the Queen of Sheba and Gold Hill (Goodwin) mining districts, the latter being one of the largest tungsten producing districts of the country. The valleys are also among the most fertile in Utah with water sufficient for irrigation, while the mountain districts amply take care of the country's stock.

Besides the mining center of Gold Hill (Goodwin), which is connected by railroad with the Western Pacific, at Wendover, the region contains three thriving centers, Deep Creek (Ibapah), Eight Mile, and the Goshute Indian (Ranch) settlement on the Indian reservation of the same name. The first two are white settlements, and all are in the agricultural district.

This region, like most of the west, had its Indian troubles in the old times. Later, there was the Queen of Sheba mining boom, the Johnson Canyon excitement, and the Gold Hill mines, which were of interest in the years ago and which are again looming to the front on account of the discovery of paying tungsten mines in the vicinity, by the Wilson brothers.

Antiquity—Picture Cave

The cliff dwellers came this far north, leaving their writings on the rocks and on the walls of their homes, to attest their having been here. In a cave in yellow limestone in a branch canyon on the west side of the upper headwaters of Choke Cherry creek, a branch of Spring creek in Nevada, there are innumerable pictographs of a happier day for that vanished race. The mouth of the cave faces south, is forty feet long and ten feet high, but the roof pitches to the floor twenty feet inward. The drawings are on the back, upper wall. They are made in large, wide, heavy lines, blotches, and crude drawings in yellow, blue, and red—apparently of mineral paint. Besides these, the whole

roof-face is run over in almost all directions by numerous black lines drawn in a promiscuous manner and apparently without design. The surface on which the drawings are made is much weathered, and some of the pictographs can hardly be made out, or are entirely obliterated.

The Tradition About the Pictographs

Jake Antelope, head of the Goshute Indians, gave the writer the following tradition of his tribe about these pictures:

"The pictographs are in caves and carved on the canyon walls along Warm Creek, in the Deep Creek range and the hills of Pleasant Valley. They were made by short, heavy-set giants of the long ago. The 'thunder bird' preyed upon this people. Once my grandfather had a dream to cure the sick. What he saw in his dream was his helper in driving sickness away from the afflicted; it was his guiding spirit. At times when looking for this guiding spirit, he would go hunting in the Ibapah peaks of the Deep Creek range. Once while there, fasting and praying, he came along below a ridge on which the 'thunder bird' had its nest. There he saw the bones of the little giants the great bird had discarded and thrown from its nest after it had eaten all the flesh from them. The bones were many in number and awfully heavy." (Petrified. Possibly the bones of some prehistoric animal may be exposed in some of the ledges of these mountains and these are what the medicine man saw.) "These were the bones of the men who made the drawings in the caves and along the canyon walls."

The Shoshone-Goshute Indians

When the white man came to this region, he found the Shoshoni-Goship (Goshute or Ghost Ute) Indians in possession. At that time they dominated Western Utah and Eastern Nevada, south of the Great Salt Lake Desert, far into the south half of these two states. After the discovery of gold in California, the Overland Route was made through the center of their territory within thirteen miles of the present Goshute Indian agency.

Following the middle of the last century, these Indians began to commit depredations on the settlers and on the Overland route. The Overland station, just east of the pass, in the Deep Creek range, twenty eight miles east of the present Indian agency, was captured and burned, and its inmates were killed. This station was half way between Deep Creek (Ibapah P. O.) and Calleo, eastward on the present Lincoln Highway. It is now known as "Burned Station," formerly as "Overland Pass." It is alleged that the Indians killed three soldiers and two stock tenders here, and that one soldier got away



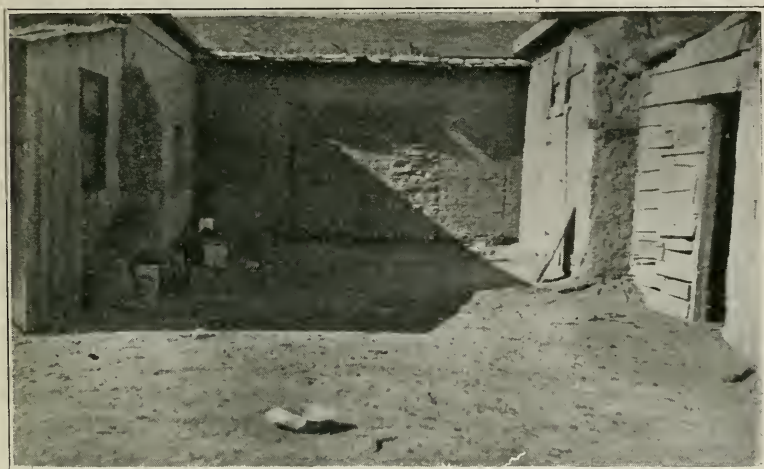
Overland station at Deep Creek (Ibapah), now in ruins

wounded. The bodies of the soldiers were afterwards taken to Camp Douglas to be buried; the civilians were buried near the ruins of the station, and their graves still mark the spot. When attacked, one white man retreated to a stall in the barn and killed several Indians with his knife before he was overcome. After the raid, the station was moved three miles eastward onto a ridge, so the view would be broader. The graves and a part of the rock wall still mark the old station site, to remind one of those early days. Deep Creek station, now Ibapah, fared better, as there were more whites near it; but Eight Mile (or Egan) station, eight miles farther west, on the present Lincoln Highway, while able to withstand the attacks, had many a grim day. At one time on the route from Deep Creek station to Egan, the stage was attacked. The stage driver and the only passenger were both killed, but the team, at a break-neck speed, rushed down the road and through the Eight-Mile station gates with their dead. At about the same time the stage coming from the west to Eighth Mile was attacked and the driver killed, but, as in the previous case, the frantic horses gained the station with the stage and their dead driver. The graves of these slaughtered men are just a little west of the old station house; and the old adobe fort, now the residence of George Etta, has the bullet marks in its walls to remind one of the Indian attacks in those grim old days.

To stop the depredations, the war department rounded up the Indians and compelled them to make a treaty with the gov-

ernment, agreeing to cease hostile action in any way. And they have lived up to their side of the agreement.

As the deep Creek section of the Ghoshutes began to civilize, they were gathered in by the "Mormon" Church at Deep Creek, and for a number of years they were fathered by the Church there. They were moved up to the site of the present reserve, and the "Mormon" Church bought them a little tract of land there and also acquired a right to certain water for irrigation purposes. The Church held the title to this land for a while, then deeded it over to the Indians. Soon, then, white

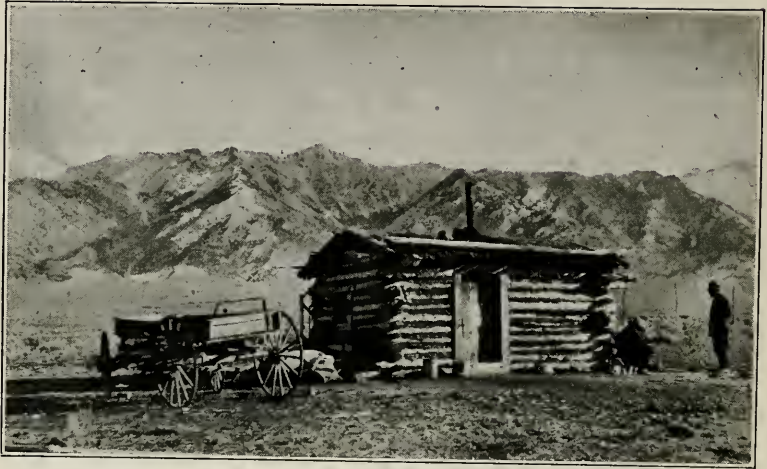


The now adobe closed gate of the old Eight Mile (Egan) overland station through which the frantic horses rushed with the stage when their drivers had been killed by the Indians in the grim old days.

men began to encroach upon the Indians' water rights. This led to a lengthy litigation in which the Indians, through generous help of the officers of the Church, won a third of all the water of the entire watershed and still hold it with their newly constituted reserve. To make the Indians more secure, the Hon. Woodrow Wilson, by executive order of March 23, 1914, set apart one and three-fourths townships of land surrounding their former holdings as a reservation for these Indians. The Deep Creek division of Goshutes now number about 130, and are the healthiest Indians the writer has met within seventeen years in the Indian Service.

The Bear Dance

The Goshutes have two dances of the old type which are occasionally indulged in. They are as follows:



An Indian House on the Deep Creek Indian Reservation

The performers in this dance are arranged like the spokes of a wheel. The women face inward toward the hub, while the partner of each respective woman faces her as they hold each other's right hand or place the right hand on the partner's right shoulder. The writer has seen a similar dance where the dancers danced only in parallel form on one side of the central fire. The dance is simply a backward and forward movement along the spoke-line. The woman advances five steps and her partner retrogrades; then *vice versa*. A set lasts throughout the chanting of a single song. The men then take their seats and the squaws choose their partners for the next set. In doing this they simply go where the men are grouped and tap the one of their choice with the hand: and—sometimes they “get left” and have to dance a set alone. The hub is occupied by the central fire, around which the chanters and musicians squat.

As an accompaniment to the singing, an inverted tub is used as a drum, across the edges of which are drawn notched hardwood sticks. The noise thus produced is a rumbling, terrible sound to a white man, but music to the Indian. The dance begins at evening and lasts throughout the night.

The Round Dance

This dance is very similar to the Shoshone “Dragging Dance,” and also resembles the Sioux Ghost dance of 1889. It differs, however, in this, that no drum is used, and in the fact that it is a choosing-partner dance. The women choose their partners by going to the circle and forcing themselves between

their choice and the next dancer in the circle and locking arms with each. Sometimes the squaw is rejected and is ejected from the circle as she is jeered by the spectators.

When all is ready, some time after darkness has closed over the land on the night chosen for the dance, the leaders walk out to the dancing place and, facing inward, join hands so as to form a small circle; all these first actors are men. Then, without moving from their places, they sing the opening song in a sort of undertone. Having sung it through once, they raise their voices to their full strength and repeat it, this time slowly circling around in the dance. The step is very simple. The dancers move from right to left, following the course of the sun, advancing the left foot and following it with the right, hardly lifting the feet from the ground. Various songs are sung, all adapted to the simple measure of the dance step. As the song rises and swells, the people come singly and in groups from the several houses and tepees and one after another join in the circle until any number, from fifty to one hundred, are in the dance. When the circle is small, each song is repeated through a number of times. If large, it is repeated only through one circuit, measured by the return of the leaders to the starting point. Each song is started in a smiliar manner, first in an undertone, while the singers stand still in their places, and then with the full voice-song the dancers begin to circle around. When once begun, the dance lasts throughout the remainder of the night. It leads toward the hypnotic, and is vigorously performed.

Games

At the present time only one of the old time games is played. It is given below and is called the *Ni-ay-way*, or *Two-Stick Game* of the Goshute Indians.

When playing this game, all squat, Indian style, on the ground, and the playing side pounds chunks or boards with long stick-like clubs to make the most noise possible. And when winning, they pound the more vigorously and sing with greater accent.

In the game, two sticks, about three inches long and one-eighth of an inch in diameter, and some tally sticks are used. One of the game sticks has a thread or buckskin band around its center. When playing, the player holds one of the game sticks in each hand. These he changes from hand to hand behind his back, under a blanket or behind an apron (if the player be a woman), or at any other place out of sight of the guesser, his opponent, though he faces his opponent in the open throughout the whole time he is playing. The players are two in number

and sit opposite and about six feet from each other, though each set may be joined by many helpers and each may represent a whole tribe or clan. The player, having changed the game sticks to suit himself, brings his hands before him and swings them back and forth from left to right and the reverse as he changes the sticks in sight or out of sight (concealed) from hand to hand by slight-of-hand performance to disconcert his opponent, as his colleagues sing a vigorous song in a monotonous minor key. A "good" player will change the sticks after the guess is made. As the player is thus acting, the guesser is preparing to make his guess. He makes false motions with his hands, points to this hand and then, that hand, of his opponent, while he argues and jokes to see if he can decide from his actions where the valuable stick is, in which hand it is held. Having decided, he makes his guess (calls it) by slapping his hands together in a vigorous manner and then pointing his right hand toward the hand he has decided holds the mystic, winning stick. If he loses, his opponents begin the vigorous song of triumph and begin to hide the sticks again. If he wins, the sticks are turned over to him. Below are the rules for playing the game:

1. The unmarked stick is the winning stick.
2. If the guesser guesses in which hand the unmarked stick is, he gets the game sticks, but no tally. And the other side begins to guess.
3. The tallies are kept by an agreed number of tally sticks, each side at the beginning of the game having the same number.
4. For every time a guesser misses, he loses a tally and a tally stick of his passes over to the winner and is placed with his pile of tally sticks.
5. When all the tally sticks have passed to the possession of either of the contestants, that side has won the game.

Kayenta, Arizona



The First Commandment

By C. L. Olsen, M. D.

In Three Parts—Part II

"Lo, children are a heritage of the Lord. * * * Happy is the man that hath his quiver full of them."

This quotation from the Psalmist represents the scriptural view of the matter. To some, these words lend comfort; others consider them a broken reed upon which poor, puzzled parents, tried to the core, may lean for support; and to the unbeliever and to those who can see only the material side of life, they amount to a huge joke—for who could believe a sane man or woman really happy, while struggling to rear a large family of children!

Few, indeed, nowadays, care to discuss publicly the question of child-bearing, because many, even otherwise good, capable men and women, boldly take the ground that it is altogether a matter of personal concern. That such is not the case entirely, however, is not difficult to comprehend. But none is more blind than he who will not see. Another reason is the modern notion of personal independence and the growing disregard for anything that tends to curb individual inclinations, or that in the least interferes with the modern tendency of living a life of pleasure and freedom from care.

Once in a great while a voice can be heard in the distance, pleading for a return to normal family life—in other words, that men and women, as parents, live a natural, married life, shunning none of its responsibilities. Theodore Roosevelt, for instance, that intrepid, red-blooded American, how scathingly he condemns the "life of slothful ease," as he terms it. "A mere life of ease," says he, "is not in the end a very satisfactory life, and, above all, it is a life which ultimately unfits those who follow it for serious work in the world."

To be natural, married men must be *men*, not merely males. They must be vigorously masculine; willing to furnish wife and children with a comfortable home; be thoughtful providers and fearless defenders of the weak. And as for the women, we will let Roosevelt speak: "The woman must be the housewife, the helpmeet, the homemaker, the wise and fearless mother of many healthy children." Lo, this is natural. And

if we live according to nature, allowing nature to take its course, all will be well with us. It is only when we, short-sighted mortals, take the reins in our own hands, or the bit in our teeth, so to speak, trying to improve upon the plan of creation, that trouble is in store for us.

Barrenness is not a virtue; fruitfulness is. Barrenness is the exception; it is, indeed, very rare, compared with the general rule in any race. To "multiply and replenish," is a law applicable to all animate beings. The human family, at the head of all creation, as was clearly the intention of the Creator, should set an example in obeying this universal law. Realizing this, the immortal Shakespeare wrote:

"Torches are made to light, jewels to wear,
Dainties to taste, fresh beauty for the use,
Herbs for their smell, and sappy plants to bear;
Things growing to themselves are growth's abuse:
Seeds spring from seeds, and beauty breedeth beauty,
Thou wast begot—to get it is thy duty.

Upon the earth's increase why shouldst thou feed,
Unless the earth with thy increase be fed?
By law of Nature thou art bound to breed,
That thine may live, when thou thyself art dead;
And so in spite of death thou dost survive,
In that thy likeness still is left alive."

It is taken for granted that the reader accepts the proposition that, for obvious reasons, married life is the only proper state or condition in which men and women can live together, sexually. To reach the point: it might be stated that as an invariable rule, a normal married couple instinctively yearn for offspring. With such a normal couple, living a normal life and under normal conditions, children are always welcome guests. With most men, but with women particularly, being brought to realize the stern reality that they are doomed to live a life of childless solitude, the condition is well-nigh unbearable. Those—fortunately comparatively few, however—who, from causes beyond their control, are deprived of this "heritage," are inclined first, to criticize themselves severely, in attempting to discover the cause; and, second, to make every effort to remedy the abnormal condition. The first attitude is natural; the latter course, praiseworthy. And no refined person would, either by inuendo or otherwise, utter one word calculated to wound the sensitive feelings of such unfortunate mortals.

In noticing the easy, indolent, good-for-nothing life led by many ultra-fashionable men and women, who have adopted the damnable practice of either altogether preventing children from being born to them, or of curtailing the number of chil-

dren in their family, the intelligent observer cannot fail to see that all is not gold, that glitters. Here, happiness is for the most part only a sham; the forced smile, a deception. In spite of outward appearances, the wealth and luxury, the glamor and glare, the studied efforts at appearing contented, there is a secret something proclaiming the whole scheme a miserable make-believe; for, the absence of frolicking children—who thrive only in the warm atmosphere of real love—bear mute evidence that something is wrong in that household. As a rule there is a spirit pervading such a loveless dwelling (not a home) which is absolutely repulsive to pure-minded, morally clean parents who, trusting God, do not put a straw in the way for an unborn spirit to be clothed in flesh, according to the plan of the great Creator. Many such childless domiciles might be likened “unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.” Think of the blighted hopes of the many pure, immaculate spirits who, when trying to enter, have had the doors of inhospitality slammed in their faces by human beings whom dumb brutes could teach a lesson; think of the wicked practices going on within, the premeditated evasion of natural duties and intentional disregard for divine law. Angels well might weep—they undoubtedly do. And is it not slothfulness, to say the least, in the strong and powerful man and the beautiful woman who, “with malice aforethought,” evade the law and for the sake of personal comfort, and out of purely selfish motives, refuse to “multiply and replenish?”

We have learned by heart the apparently plausible arguments brought out to sustain the sophistry that, as regards children, “it is not quantity but quality that counts.” Who can tell in advance with any degree of certainty the quality of his child? That time alone will tell. The claim or assumption that where there are two children in a family, their quality will be better than if there were four, is sheer nonsense. For where would such reasoning end? The facts are that in rearing the child to manhood or womanhood, parents or other guardians may notice certain inclinations, traits and desires in the child, which clearly are inherent in *this particular individual*; and this, for the very good reason, that inasmuch as no two persons are alike, there cannot be two spirits absolutely alike. As to the ultimate quality of the individuals entrusted to our care, all the best of us can do is to teach them correct principles, set them a good example, and endeavor to bring them up in the fear and admonition of the Lord. The rest must be left to the individuals themselves, who are endowed with free agency to choose the life they wish to lead—the result

of which determines the quality of each particular person. The quality may be good, bad or indifferent, whether there are one child or a dozen children in the same family. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet." (Jer. 1:5.) Plain words, surely: Jeremiah was sanctified (set apart) and ordained a prophet before he inhabited the earthly tabernacle obtained through his earthly parents. In other words, he was potentially a prophet—he had the quality, or possessed the "stuff," that prophets are made of; but it remained for him to "make good." Jeremiah's "quality" did not depend on whether or not his earthly father had few or many children.

The writer, believing he has set a good example (he has sixteen children of his own), pleads for the spirits destined to come forth upon this earth and who, no doubt, are anxiously awaiting their opportunity to receive an earthly tabernacle. Let them come; and hinder them not. Give them the same privileges that we have received. It is part of our mission on earth.

We are all more or less acquainted with the stock arguments brought forward by the opponents of this view, which view is held to be a cardinal truth by the Latter-day Saints in particular. Some of these arguments have already been referred to. It was Daudet who, in treating this subject, referred to "the fear of maternity, the haunting terror of the young wife of the present day." But why should maternity be such a haunting terror to woman today? The alwise Creator fitted and prepared woman precisely for her role in the drama of life; and if she will but cheerfully endeavor to take her allotted part on this stage, the Lord will assuredly come to her assistance, in time of need.

Fashion, improper clothing, corsets, high-heeled shoes, error in diet, immoderate dancing and other amusements, late hours, novel-reading, indolence and inactivity, cramming at school, high-pressure education, and numerous other causes have been urged as reasons why childbearing today is something entirely different from what it was in olden times. Then—inasmuch as the same causes produce the same effects—change the program: come back to first principles. Live a natural life and observe the well-known laws of nature; then fear of maternity will cease to be the haunting terror it is claimed to be today.

Prophecies and Promises of the Lord

As Recorded in the Book of Doctrine and Covenants

Study Course for Joint Senior M. I. A. Classes, 1919-20

LESSON IV.—HUMILITY THE ONLY SAFEGUARD AGAINST HUMILIATION

“Humility is not slavish submission, nor servile complaisance; it is loving assent reinforced by free agency and free will loyalty.”

It is at once a feeling of dependence on the higher, and a sentiment of independence from any control of the lower.

It combines the instinctive yielding of childhood and the rational assent of the mature adult.

Introductory Statements

Perhaps the greatest test to which humility may be put, is in the presence of a reprimand.

The first criminal justified himself to the last. The mighty Moses did not murmur at the penalty imposed for the error of forgetting his dependency upon the Lord. (Numbers 20:10, 11, 12). The erring king of Israel said to the prophet Nathan: “I have sinned,” and afterwards the consolation of redemption was given to him, and he exclaimed: “Thou wilt not leave my soul in hell” (Psalm 16:10).

One of the marks of a master mind, is the absence of self-justification in wrong doing. The constant measure of humility, however, is the obedience of confidence in recognized authority. It is love exemplified in the action of service. It has behind it, a strength indicated by the attitude expressed in the words—“I came not to do my own will, but the will of him who sent me,” a declaration expressive of the fact that the Savior’s highest will was to do the will of his Father. It was the highest form of free agency. Not blind obedience, but confidence, service, void of servitude, a feeling of acquiescence without subordination, duty submerged in pleasure.

Humiliation in this lesson means something more than being humble. Humiliation means a state of degradation or subordination brought about by forces from without. It is a state of subordination without the attitude of humility, it is compliance minus acquiescence. The retributive rather than the repentant element dominates in humiliation.

Roger Williams’ banishment was one of humility. Napoleon’s condition was one of humiliation.

In humility the Saints were expelled from their homes, in humiliation the Germans were driven out of Belgium.

Majestic humility in chains triumphed in Liberty jail, when ruffian cowardice quailed before the prophet's rebuke. The world today acclaims the humiliation of arrogance at Count Bentinck's castle, where the Kaiser King is kept a prisoner, in servility.

Section 3, *Doctrine and Covenants*, contains evidence of two great facts, first, that Joseph Smith was in direct communication with Deity, and that the revelations were not Joseph's, but given through him. Second, that he possessed a humility that would fortify against humiliation. The revelation is a vivid picture of Joseph's standing before the Lord, a declaration as to his elect, and preordained fitness, to be a gospel dispenser.

The publication of the revelation points to the prophet's willingness, that the world should see him without camouflage. The incident is an exemplification of what every individual must meet sometime, somewhere, namely, that of being known among men as he is known by the Lord.

The section is replete with prophecies and promises, but especial emphasis is placed on the eternal truths; that arrogance and advancement are incompatible; that "pride goeth before a fall."

The triumph of the Church up to date, is in fulfilment of the promise made in section 33. It is sufficient to prove the divinity of the document. The history of men who have grown too wise for the Church, furnishes ample evidence of the truths set forth in paragraph 6, section 52.

The condition of boasting in one's own strength, is the natural antecedent of setting at nought, the councils of God, and following one's own will and selfish desires. The individual who does this, is in a state of falling, a condition which in and of itself, is the forerunner of retribution, just as a rising condition is the antecedent of reward.

God's vengeance means his approval of the natural compensation of sin.

The compensation of the sin of arrogance, is humiliation, psychologically, that is, according to the laws governing our mind; sociologically, that is, according to the laws governing the welfare of society; and theologically, that is, according to the laws governing the kingdom of heaven, or the rule of God's righteousness. Arrogance, like uncleanness, grieves the Spirit of the Lord and it departs; it cannot abide with either of these conditions.

Questions and Problems

1. Make paragraph 4, section 3, a part of your everlasting mind content; that is, commit it to memory so thoroughly that you will never forget it.
2. Give the time and place of the occasion for the revelation recorded in section 3.
3. To whom does the prophecy and promise apply in paragraph 4?
4. Wherein is the promise especially valuable in Church government? In family government? In self government?
5. What does the expression "Setting at nought the counsels of God," mean to you?
6. Distinguish between a careless setting at nought, and a wilful setting at nought.
7. Wherein does a careless setting at nought lead up to a wilful setting at nought? Illustrate.
8. Discuss the meaning of the word "must" in paragraph 4.
9. Consider the lives of two great spirits, one still in a condition of humility, saying, My highest will is to do the will of my Father; the other, now in a state of humiliation, vainly striving to control earth and rule heaven.
10. Wherein does the publication of section 3 prove that Joseph Smith gave to the world, not his own mind and will, but the mind and will of the Lord from whom he received instructions, face to face?
11. Note the entire absence of even a shadow of self-justification in the life of Joseph the Prophet.
12. When is duty submerged in pleasure?
13. If setting at nought the counsels of God, must be followed by a fall or humiliation, what must be the results of an individual stand, a mass movement slogan in support of the counsels of the Lord?
14. Enumerate some of the triumphs of the Church over the efforts of men to destroy it, in proof of the fulfilment of the divine promise made in paragraph 3 section 3.
15. What direct declaration concerning humility was given to Joseph Knight, section 12?
16. How is strength theologically related to humility? See section 1:27.
17. Discuss the meaning of section 39:18.
18. In the light of the promise made in Sec. 88:17, discuss the following proposition: There may be a wide difference between inheriting the earth and inhabiting it.

Collateral References and Supplemental Suggestions

A remarkable testimony of President Heber J. Grant, illustrative not only of the humility of President Woodruff, but of the men who trusted the Power that led him against their own opinions.—(See *Era*, August, 1919, pp. 845-6, June *Conference Report*, pp. 8, 9.)

Lincoln's favorite poem, "O why should the spirit of mortal be proud?" *Heart Throbs*, page 259.

The book of Ecclesiastes paying special attention to the conclusion.

LESSON V.—THE GLORY OF GOSPEL MESSENGER SERVICE

Introduction

The gospel is a scheme or plan for raising the human family above the power of all its enemies, its intellectual enemies, its moral enemies and its spiritual enemies, of which enemies ignorance is perhaps the greatest.

In its fulness, it is principle plus practice; it is theory

applied; it is instruction, inspiration and application. The Giver of the gospel taught the truth, encouraged its acceptance, and wrought the doctrines into habit; thus demonstrating that it is "the power of God unto salvation."

Jesus was an obedient child, an ardent student, a feeder of multitudes, a healer of the sick, a raiser of the dead; but all these activities were subordinate to his gospel message service. This was indicated in his words to his mother at the temple in Jerusalem. When she found him engaged in discussion with the learned doctors, and tenderly chided him, he answered her by saying: "Wist ye not that I must be about my Father's business?"

Behind this expression, we may see an interest that absorbed all other interests.

When the Savior addressed Oliver Cowdery and David Whitmer, through the Prophet Joseph, and gave the promise of joy, he spoke with the authority of experience and with a recognition of importance that outweighed all other considerations. See Section 18:13-18, inclusive.

The magnitude of gospel messenger service is indicated in paragraph 23, section 1, which provides for the official penetration of society through all its height and depth, its length and breadth. And as the glory of God is intelligence, the spread of intelligence means the distribution of glory; and the distributor is made twice glorious, once in the receiving of the truth, and again in giving it. Truly "it is more blessed to give than to receive." The giver must receive before he can give, and in gospel messenger service, the gift increases with the giving. Biologically, we grow by what we take; theologically, we grow by what we give. The growth in the one field is limited; in the other field, it is as boundless as eternity. Gospel messenger service carries with it authoritative linking up between man and his Maker.

Many marvelous promises are made for faithful missionary service, and these promises to the Council of the Twelve are accompanied by the privilege of being recognized and addressed by the Savior himself as his friends. See section 84:63 to 77 inclusive.

The promise made to every missionary, in section 84:80, is a conditional one, and the degree of its fulfilment in the life of any missionary will be in proportion to the meeting of the conditions from the Lord's point of view. The words "to continue," "all," and "unnoticed," should receive special attention in the study of this promise.

A promise made to Lyman Wight is illustrative of the glory of missionary messenger service. Section 124:18, 19.

That gospel messenger service extends from the heavens to the regions of the damned, is clearly set forth in the promise made in section 88:99.

The far-reaching importance of gospel messenger service may dawn upon one by the study of section 76:81-5, where the fate of the rejecters of this service is depicted. A careful consideration of section 25:1, leads us to know that the acceptance of the gospel messenger service makes of men the sons of God, and of women, the daughters of God.

Questions and Problems

1. Give the time, place, and circumstances under which section 18 was given.
2. What promise made to individuals in that revelation may be consistently claimed by all missionaries?
3. Commit the promise to memory.
4. State the value of this promise; the earth-life value; the value beyond earth life.
5. Show that gospel messenger service is glorious to the messenger, as a receiver and as a giver.
6. Compare the words of the Lord, sec. 84:63, with his words recorded in John 15:13-15.
7. Prove from section 84:77 that the Giver of that revelation was Jesus of Nazareth.
8. On what definite condition is missionary power and reward based?
9. What does the expression "beget glory" mean in section 124:18?
10. Show that the promises and prophecies concerning the glory of missionary service provides for divine appointment, divinely inspired active ity, endless opportunity, joy hereafter, training for a companionship with the Savior, through the doing of that which was his chosen vocation.

Collateral References and Supplemental Suggestions

Open the class with the hymn beginning: "Come, all ye sons of God."

Plan to have two five-minute talks from missionaries,—one of them a sister.

Read John 21, emphasizing paragraphs 15, 16, 17.

My First Mission, from faith-promoting series.

Song: "From Greenland's icy mountains."

LESSON VI.—KEEPING UP CORRESPONDENCE WITH THE LORD

"Let your first good morning be to your Father in Heaven."—*Dr. Karl G. Maeser.*

"Neglect is always unkind and oftentimes cruel."—*Dr. Karl G. Maeser.*

Introduction

Forgetting to pray is indicative of spiritual indolence, neglecting to pray is indolence, and much more than indolence, it is the drying up of the fountain of gratitude. Not only when life gets dark and dreary should we pray, for then selfishness prompts the petition, but, when the stream of enjoyment is at high tide, then we should send messages of appreciation.

Every message of gratitude moves in a cycle and comes

back to the sender stronger, sweeter and a little above its starting place.

Heavenward message-sending now trains for heavenly messenger service hereafter.

The greatest of all messengers from on high was the most faithful in remembering his Father.

Ambassadors from on high were correspondents here below: Moroni, at Joseph's boyhood home, and in the sacred grove; Moses and Elias, in the mountains of Palestine; John the Baptist, in the woods of Pennsylvania; Michael or Adam; and Peter, James and John, on the Susquehanna river; all were men who remembered the Lord when they were on earth.

Among the products of prayer, the pleasure of praying and the soul growth accompanying it, are by no means the least. Every earnest, consistent prayer, is answered by the uplift of the soul.

A duty-started prayer invariably rises into the realm of exquisite pleasure.

Prayer is the best preventive and surest cure of soul-sickness, and like all other ordinances of the gospel, it is for man, and not man for the prayer.

Our need for spiritual correspondence is much greater than our Father's need. God, our Father, commands us to pray because he loves to see us grow, and on that growth be happy.

We grow warm towards God just as we grow warm towards our friends by faithful correspondence.

He would save us from a coldness that makes way for subconscious contempt without our knowing it.

Spiritual correspondence is incumbent upon and indispensable to the happiness of every member of the Church. It is of three types; the individual or secret prayer, the family or group prayer, the Church or congregational prayer. As examples of this latter type, we have the invocation, the song prayers, the official sacrament prayer, and the benediction, all of which are wireless messages sweeping through the universe with faith-vibrations towards the throne of Grace.

The first two types require daily attention, the third at least weekly attention. Individual love messages are due from us to our Father every day, and it grieves heaven to miss receiving them.

The prophecies and promises in the Doctrine and Covenants concerning the keeping up of our correspondence with the Lord are many, to say the least. Section 10:5 promises victory over Satan.

Section 19:38 promises a greater blessing than the treasures of earth with their accompanying corruptibleness.

Section 20:33 indirectly promises the Church immunity against falling into temptation, if divine correspondence is kept up. Section 65 pleads for prayers as a help to our Father in heaven. Section 104:80 promises financial deliverance through prayer. Section 93:49 indirectly promises protection against losing one's place through evil inspiration. Section 101:7, in substance, declares that delay in correspondence on earth necessitates postponement of reply in heaven.

Marvelous healing promises are recorded concerning faith-prayers, in section 35:9.

The promises made concerning those who believe in the healing ordinance, but have not faith in its efficacy, in their case, is recorded in section 42:43, 44.

Questions and Problems

1. What is the mental condition of a person who cannot pray?
2. How would it affect you to have the privilege of prayer taken away from you?
3. What is the meaning of the word "conqueror," section 10:5?
4. Wherein is congregational prayer a safe-guard against the possibility of public sanction of any form of iniquity in the Church?
5. Give an illustration of special deliverance coming through prayer, either to the Church or to the individual.
6. Find the promise of protection against apostasy in 93:49.
7. Account for delay in answer to prayers, section 101:7.
8. Discuss the difference between mere belief and the faith spoken of in the promise recorded in section 35:9.
9. What is the special value of the promise made concerning prayer for the sick recorded in section 42:44?
10. Through what three things are all victory and glory promised in section 103:36?
11. Which is your favorite song prayer?
12. Of all the promises recorded in the Doctrine and Covenants, concerning prayer, mention three which you consider to be of most value.
13. Discuss the promise recorded in sec. 19:38, and especially consider the significance of the phrase, "corruptibleness to the extent thereof."
14. Read carefully sec. 65 and note carefully your feelings.
15. In the light of all the promises made concerning faithfulness in keeping up our correspondence with the Lord, what must we expect as the result of neglecting it?

Collateral References and Supplemental Suggestions

The All Night Prayer: Luke 12:6-12.

The prayer of marvelous tenderness and scope, Luke 17.

The prayer at Liberty jail, and its answer. Section 121:122.

A temple dedicatory prayer. Section 109.

Open exercises with singing, "Prayer is the Soul's Sincere Desire."

Recite the Lord's Prayer, in concert.

Have one testimony concerning the promise of prayer becoming a means of overcoming evil. Emphasize the great central truth, that praying is a natural process of spiritual growth, and that through this growth, salvation is promised here and hereafter. It is an indispensable natural process.

Sing first two stanzas only of, "Sweet Hour of Prayer."

A Mission as a Factor in Education

A Study for the Advanced Junior Y. M. M. I. A. Class,
1919-20

LESSON I.—WHEN A YOUNG MAN CAN GO ON A MISSION AND GO TO COLLEGE, WHICH SHOULD HE DO FIRST?

In answering this question we think every young man should aspire to do both; but, if called upon to make a choice, it would be better, in most cases, to go on a mission first. In this lesson we submit some of the advantages of going to college.

A number of years ago a chancellor of one of the state universities wrote to all the graduates of that institution, asking them to state briefly the advantages which their experience showed that they have derived from their college life and work. Among the answers were the following:

One says: "My love for the state grew with every lesson I received through her care. I saved five years of my life by her training, and I am a more loyal and a better citizen."

Another says this: "I have a better standing in the community than I could have gained in any other way."

One said: "It has given me a place and an influence among a class of men whom I could not otherwise reach at all."

Another said: "I am better company for myself, and a better citizen, with far more practical interest in the state."

Another declares: "It is financially the best investment I ever made."

Problems and Questions

1. One graduate says: "I saved five years of my life by going to college." What do you think he means by that? Show how this could be true.

2. Do the records of the recent war bear out the statement that a college training increases one's loyalty? Give reasons for your answer.

3. Why does a man with a college training have a better standing in the community than he would otherwise have?

4. Discuss the statement: "I am better company for myself."

5. Discuss a college education as a "financial investment."

6. Do you think the average earning capacity of college graduates is greater than the earning capacity of those who have not received this training? Why? Give examples.

7. Show that this training increases one's chances for success.

8. Show that a college training makes one a better citizen than he otherwise would be.

9. Name the men in your ward who have received this training. How do they stand in the community?

LESSON II.—WHEN A YOUNG MAN CAN GO ON A MISSION AND GO TO COLLEGE, WHICH SHOULD HE DO FIRST? (Continued)

In the first lesson we considered some of the advantages of going to college. In this lesson we shall give some reasons why a young man should go on a mission before going to college, if he is called upon to make the choice.

The Latter-day Saints are agreed that a knowledge of God and the testimony of the divinity of his work are the most important treasures one can possess.

The *Doctrine and Covenants*, page one, says: "Faith is the foundation of all righteousness." Explain what this means. Is it possible for anyone to be completely successful without faith? Why? Show that faith in God is the best foundation upon which to build a life. The history of the Church shows that a mission promotes faith in God, as no other experience does.

Discuss the statement: "Without faith it is impossible to please God." Who would be apt to get the most out of a college training, a man who had received the experience and development of a mission, or one who had not?

For various reasons a mission teaches the great lessons of sacrifice and service better than they can be taught in college. Explain the meaning of sacrifice. Give examples of sacrifice. Show the necessity of sacrifice in times of war—in times of peace. Discuss the statement: "Sacrifice brings forth the blessings of heaven." What is the meaning of service? Give examples of the highest kind of service. Can an untrained individual render as high service as one who is better trained? How does a mission teach these great lessons? What would a man get out of a missionary experience that he could not obtain out of college?

Problems and Questions

1. Give three reasons why one should go on a mission before going to college, when he can make the choice.
2. Who would be apt to get the most out of life, one who has a college training built on faith in God, or one with this training without this faith?
3. Discuss a mission as a factor in character building.
4. What is a testimony in the sense used in this lesson? Why would one receive this testimony more readily on a mission than in college?
5. Why is this testimony the most important knowledge one can have? How can it best be obtained?

**LESSON III.—WHAT EFFECT HAS THE MISSIONARY SYSTEM OF
THE LATTER-DAY SAINTS ON THE GENERAL CULTURE
AND PROGRESS OF THE PEOPLE?**

In discussing this question we do not hesitate to say that no other church has such a leveling, elevating system of universal education as has the Church of Jesus Christ of Latter-day Saints, in this system.

There are missions established in almost every civilized country on the globe, to which are sent missionaries who spend from two to four years living with the people and teaching the gospel. In many cases it is necessary to learn a foreign language, and this adds to their intellectual training. In all of these missions converts are made, many of whom finally gather with the main body of the Church. This makes the Church a melting-pot.

The returned missionaries bring with them much valuable information, which fact makes the Church a great reserve for the most progressive ideas in almost every field of human endeavor. Thus the people as a whole become cosmopolitan in character.

Travel is a great factor in education. Young men from rural communities, who, before leaving home, had scarcely seen a street car, have filled missions in the great centers of wealth and population. Men from every walk of life, as a result of this system, are sent to all parts of the civilized world to define and explain the plan of life and salvation. A serious study of the message which they bear would naturally have a powerful effect in their individual development; add to this, travel, the contact with the people of the world, and you have the training and experience that broadens and develops as no other experience could in the same length of time. This system is a proof of the inspiration of the Prophet Joseph Smith and of the divinity of the Church.

Questions and Problems

1. Name the missions established in the Church.
2. What territories are embraced within each?
3. Discuss the advantages of learning a foreign language.
4. Have you read the *Melting Pot*, by Israel Zangwill?
5. What is meant by making the Church a melting pot?
6. Look up the word "cosmopolitan," and see if you think the missionary system of the Church makes this a cosmopolitan community.
7. Consider the effect of travel on a young man; on the community in which he lives.
8. How does your home town look after visiting a larger place?
9. Compare intellectually, spiritually, socially, and financially, a community in which there are no returned missionaries, with one in which there are a number.

10. In which place would you prefer to live? Why?

11. Show from the establishment of this missionary system that Joseph Smith was inspired.

Correlated Outlines on "The Twelve Scout Laws"

LESSON I.—A SCOUT IS TRUSTWORTHY

For Boys in the Junior Class

This means that a scout can be depended upon to do what he is told to do, promptly, intelligently, and well—a priceless virtue in boy or man. Tell the story of "A message to Garcia," (Junior Manual, *Lessons on Conduct*, p. 54.) Who carried this message? What did he do when asked to carry this message? What does the author say concerning him? Do you think it is true? Give reasons for your answer. Give other examples in this article to illustrate what the author wishes to teach. Compare "The Bookkeeper," with the man who carried the message. Discuss the statement, "Civilization is one long, anxious search for just such individuals." Name some men whom you think could carry the message to Garcia. Why do you think they could? Tell the story taken from the life of James A. Garfield, which illustrates his trustworthiness. Tell the story of the sentinel of Pompeii. (Page 58, Junior Manual *Lessons on Conduct*.)

LESSON II.—A SCOUT IS LOYAL

(See Junior Manual, *Lessons on Success*, pages 11 to 16.)

Loyalty is defined as the "Wholesouled, willing, and practical devotion of a person to a cause."

Analyze this definition, show that it must be wholesouled, willing, practical.

Relate the circumstances which occurred in the English House of Commons, in 1642. Page 12. What does this illustrate?

Show that all great men have been devoted to great causes. To what was Washington devoted? Lincoln, Roosevelt, Joseph Smith? Show that the life of Christ is the greatest example of loyalty.

Name some of the great problems before the American people to-day. How would the application of the principle of loyalty help in the solution of these problems?

Give some examples of loyalty that occurred during the recent war. How can loyalty be developed?

LESSON III.—A SCOUT IS HELPFUL

"He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day."

Everybody loves the boy who says, "Let me help you." The world has a place for him. This is practical religion. Tell the following stories: "His old father satisfied." "A reward for unselfish services." "The hero of the wireless." "Died to save his brothers and sisters." See *Lessons on Conduct*, Junior manual, pages 7 to 9.

Compare what the Savior did for others, with what others did for him. Give ten examples showing that scouts are helpful. Give five ways in which scouts may be helpful. Discuss the statement: "It is better to give than to receive." How do you feel after helping others?

Old Timpanogos

By Elmer W. Pratt, Scoutmaster

"Old Timp" is high and rugged. It is one of nature's best examples of sturdy strength. Like a huge sentinel, it towers many thousand feet above the beautiful Utah Valley, and seems to keep a divine watch over the prosperous community below. This mountain, with its wild beauty unchanged by human hands, was the source of attraction to a troop of Boy Scouts on their first annual outing, July 17, 1919.

There were twenty-three husky representatives of the Lin-



Left: Those who made the trip. Right: Scoutmaster Pratt and Assistant John Baxter at the camp at Aspen Grove

don second ward, Alpine stake. They were accompanied by ten young ladies, members of the Veyo Bee-Hive Swarm of the same ward.

The trip was made under the direction of Scoutmaster Elmer W. Pratt.

Early on the morning of the first day, the party, with three wagon-loads of food and camping equipment, went up Provo Canyon to Wildwood, and thence proceeded up North Fork. Here the road was steep and rocky, and it was only through much effort that Aspen Grove was finally reached. A camp was soon established and supper was heartily enjoyed by everyone.

No bears were seen, but some wonderful bear stories were told around the campfire that night.

The next morning at sunrise, there was a string of boys and girls in single file climbing the steep trail which led to the summit of Mt. Timpanogas. Terrace after terrace was climbed, until a large flat was reached near the top of the mountain. Here



*Top: the party climbing the glacier
Bottom: the lake taken from the glacier above*

was a lake, clear and cold. Its banks were covered with a profusion of red, white, and blue flowers.

After lunch, the climb was continued around the lake and up across the glacier which formed the bank on the upper side, thence along a narrow trail to the highest peak.

From there, many cities and towns could be seen. The valley below was like a huge checker-board, each farm being a square. Utah lake appeared as a large pond; and the automo-



Left: a part of the glacier looking up from the lake

Right: "Timpanogos" taken from the saddle

biles on the roads, looked like so many ants. It was an inspiration. It was worth the effort which had been put forth.

A slide down the glacier, a snowball fight, a long, long trail, supper and bed, are events of the return to camp.

The next day, all returned home, each having had instilled in his heart, in his mind, and in his physical being, two great principles: that of resourcefulness, and that of overcoming obstacles; and the knowledge that for each obstacle overcome, there is a reward.

Lindon, Utah



ADAM S. BENNION, A. M.

Whose appointment recently to the Superintendency of the Church Schools, marks an epoch in the progress of these important educational institutions.

New Head of Church Schools

Professor Adam S. Bennion, one of the leading educators of the state, who was appointed superintendent of the Latter-day Saints Church school system on July 1, 1919, was born at Taylorsville, Salt Lake county, December 2, 1886. His father died when the boy was only two years old, and his training, therefore, devolved upon his mother, Mary Ann Bennion, to whose tender love and devoted sacrifice, he says, he owes his

all. Through her inspiration, young Bennion was prompted to travel eleven miles to and from the University of Utah, for seven years while a student there. During the worst weather, he was taken to the car at Murray, in the morning, and met there at night, so as not to miss a day's schooling, but generally he walked the two miles to the car line. In this way perseverance and punctuality were vividly impressed upon his mind.

Elder Bennion has the advantages of a thorough education. He first attended the public schools of Salt Lake county, and then passed through the high school, and afterwards studied in the University of Utah, where he received the degree of A. B. in 1908. In 1912, he obtained the degree of A. M. at the Columbia University, New York. During the summer of 1916, he studied in Chicago, and during 1917-18 he attended the University of Utah Law School, while doing work as a teacher in the University. He has also taken a correspondence course in business administration, from the Lasalle University.

Elder Bennion has filled several positions in the Church. From 1904 to 1907 he was a member of the superintendency of the Taylorsville Sunday school, and teacher in the Y. M. M. I. A. From 1907 to 1915, except during the time he spent in the East, he served in the superintendency of the Granite stake Sunday schools.

In 1915, he became a member of the General Board of the Deseret Sunday School Union, and in 1919, of the General Board of Religion classes. He has also had a wonderful experience as a teacher. From 1908 to 1911, he was connected with the Latter-day Saints high school, and the following five years, was principal of the Granite high school. From 1917 to 1919 he served as assistant professor of English at the University of Utah.

Elder Bennion, while a teacher in the Latter-day Saints University, married Minerva Young, a charming daughter of General and Mrs. Richard W. Young. They have been blessed with three winsome children, Phyllis, Adam, and Richard.

The literature of Utah has been enriched with several contributions from Professor Bennion's facile pen. The best known of these is, *What It Means to be a "Mormon."*

No doubt the services of Elder Bennion will result in great advancement to the Church schools, and his many friends, and the Saints generally wish him joy and satisfaction in the important work before him, in all of which the editors of the *Era* heartily join.

Fallen, but he shall Rise Again

Man has Stooped to Conquer

By James E. Talmage, of the Council of the Twelve

Man is a dual being, a composite of physical and spiritual organisms, a union of body and spirit. That anyone really believes himself to be nothing but a body of flesh, bones, and other material tissues, is questionable. Even the observations and deductions of science, to say nothing of the definite word of revealed truth, demonstrate the presence of an animate entity in the person, which, while in most intimate association and complete interpenetration with the bodily tissues, is nevertheless distinct therefrom. That living something is the spirit, which existed as an intelligent being before the body was begotten, and which shall live on after the corporeal structure has gone to decay.

Some hold the individual to be a triune being—a combination of body, spirit and mind; though the mind is more consistently to be regarded as one of the distinctive attributes or qualities of the spirit. Certainly when the spirit leaves the body the mind goes with it. The spirit and the body are united in the soul, which is therefore the complete living being: "*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*" (Gen. 2:7; see also Pearl of Great Price, p. 12). "*And the spirit and the body is the soul of man.*" (Doctrine and Covenants 88.)

Attempts have been made to show that the present state of man is the culmination of a long course of development, higher forms having been evolved from inferior progenitors. Undoubtedly much that is classed under the current title, Evolution, is true. That part which comprises *facts* is true; and with equal assurance be it said that much of the *theory* of evolutionists is error. Evolution as applied to the study of man takes principal cognizance of the body, and at most of body and mind. The evolution of man will never be understood so long as we ignore the spiritual being, for whom the mortal body is but a temporary tenement.

That the soul has never fallen—that the scriptural account of Adam's transgression whereby man, once immune to death, became mortal, is but myth and fable—is the devil's doctrine. The satanic propaganda in support of this has been cunningly devised and aggressively waged with the sinister purpose of having men believe that there is no need of a Savior, and that the conception of the redemption of mankind is at best but a theologic supposition.

To bring men to a denial of the Christ and have them spurn

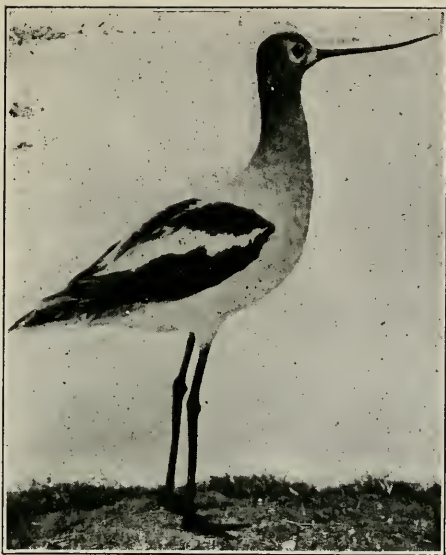
the efficacy of the Atonement is a passing triumph for Satan and his hosts. Many are easily led into this snare of delusion and falsehood by pandering to their sinful propensities, whereby they become blind and deaf to all things spiritual and have interest only in the world, the flesh and the devil. Others are just as surely inveigled by the veiled fallacies of philosophy misnamed and "science falsely so called."

As the posterity of Adam and Eve became numerous, evil inclinations developed, and the cause is thus made plain: "*And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.*" (Pearl of Great Price, p. 21).

Alma the prophet, commenting upon the fact of this declension, said of the race: "*Therefore as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.*" (Book of Mormon, Alma 42).

In a later revelation given through Joseph Smith, the first prophet of the last dispensation, the subject is set forth more fully: "*We know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them. And that he created man, male and female, after his own image and in his own likeness created he them; and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man. Wherefore the Almighty God gave his Only Begotten Son, as it is written in those Scriptures which have been given of him. He suffered temptations but gave no heed unto them; he was crucified, died and rose again the third day, and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father: That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved.*" (Doctrine and Covenants 20).

Thus, though man is in a fallen condition as a mortal, he may rise again; and through obedience to the word and will of his Maker may surpass the status of opportunity and power which he held prior to his embodiment. But to this high plane man cannot lift himself. Only by laying hold on the advantages provided through the Lord's sacrificial Atonement, can man attain salvation and the immeasurable possibilities of exaltation in the Kingdom of Heaven.



Outlines for Scout Workers

By Delbert W. Parratt, B. S., Manager Utah State Fair

XXX. *The American Avocet*

Nature, the old nurse, took
The child upon her knee,
Saying: "Here is a story book
Thy Father has written for thee."

"Come, wander with me," she said,
Into regions yet untrod,
And read what is yet unread
In the manuscripts of God."

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe.

And whenever the way seemed long,
Or his heart began to fail,
She would sing him a more wonderful song,
Or tell him a more marvelous tale.

—Henry W. Longfellow

1. Give two names for this bird.
2. Where in our country is it found? Where in our valley? When here?
3. Tell of size, color, and markings. Distinguish between male and female in these respects.
4. In what sort of habitat is the avocet found? What is there about the bird to indicate this?

5. Where, when, and of what is the nest made? Give number and color of eggs.
6. Of what does the food consist and how is the bird adapted to procure it?
7. Describe the avocet's flight.
8. Tell of its "song."
9. Distinguish this bird from all other shore birds.
10. Should it be protected? Give at least two reasons for your answer.

Handy Material

"Nature never made anything altogether awkward. Even stilts and chop-sticks are graceful when fashioned in the great workshop. The chop-sticks in this case are delicately curved and skillfully handled, while the stilts support their owner most jauntily at a height of seven or eight inches above the ground. These unique implements belong to a soft-plumaged, dove-eyed creature which the pioneers knew well, but which is now almost extinct within our borders: the American avocet."—*William L. Dawson.*

The avocet, on account of his long, blue legs, is often called the blue stocking. He measures from fifteen to twenty inches in length, and is found in considerable numbers along the alkaline lakes in the western parts of our valley.

During breeding season his head and neck are of salmon-pink, but at other times they are of beautiful white. At all seasons, his under parts and back are white, with the exception of a contrastive dark grayish V-shaped patch running down the inner edges of his wings and meeting in the center of his back. Like patches of dark cover most of his wings, while his long outer wing feathers are of striking, glossy black.

The male avocet is somewhat larger than the female and his color markings are a little more pronounced; however, these differences are not so great as with most of "the feather friends" of our western country.

The long, slender bill is so flexible that it can be twisted around one's finger, and so elastic that it will spring back into normal shape when released. With its slight upward turn, Mr. Avocet is enabled to plow in finding worms, bugs, and the like in soft mud along shallow waters with surprising ease and dexterity. In this, he does not plow or dabble at random, but follows clues first detected by his keen eyes. Exposed prey is snatched with great agility, and passed down the long bill by a quick advance thrust of the head.

Much of the avocet's dabbling is done at considerable depth under water. In this he tips up much after the manner of our river ducks, but shows only the tail and rump, the legs being needed under water to maintain the vertical balance. While thus dabbling in the soft ooze, the water, of course, becomes exceedingly disturbed and murky and in consequence the avocet is obliged to depend upon the sensitiveness of his bill rather

than upon the keenness of his vision for the catching of desired prey.

"These birds are not only waders, but swimmers and flyers as well, and they show little preference among these modes of activity. If you approach a little too closely a wading avocet, he may walk off with dignified carelessness; and if the retreating bottom takes him beyond his depth, he is instantly at ease upon the water and swims off, duck-fashion, with keel held low in front, now glancing at you over one shoulder and now over the other. Or else, either from land or water, he takes quickly to wing, letting the long legs first dangle and then straighten out behind him as he progresses. Rising is thus a bit awkward, and in settling also the legs must first be brought forward to engage the surface of reef or pool before the wing motion ceases. In flight the motion may be either fairly rapid or quite leisurely, according to whether the bird is frightened or merely curious; while at sailing he is a past master, the neck and bill being outstretched to fullest capacity to offset the long rudder of the legs."

The avocet is a very noisy fellow, and is not at all modest in making his presence known to persons venturing into his breeding grounds. His noise consists mainly of simple "crick-crik-crik-crik or creek-creek-creek" cries given in shrill pitches and resembling somewhat the softer and more musical notes of the curlew.

May and early June are the breeding months. One brood of fluffy, white chicks is reared each year. In case the first nest is destroyed the birds build the second and begin anew with the determination of succeeding in hatching and rearing the nest of young. When first out of the shell, the young are able to run and swim from danger and in quest of food in a manner that is positively surprising.

As a rule the nest is simply a depression in the damp soil, lined with a limited supply of sticks and grasses. At times it is built upon mounds in the water and at others upon tall grasses in areas that have been flooded. Ordinarily four brown-buff or olive eggs, spotted and blotched with black and brown, are found in the nest. During some seasons, eggs bearing spots are found in the greater number, while during others, those with blotches predominate.

Avocets are adepts in clever trickery when protecting eggs or young. If danger is afield the anxious bird hurries from the nest, feigns cripple, flutters, flounders, and sets up a most plaintive cry in order to attract attention toward him and consequently away from the nest. One bird student in referring to the avocet's ruse writes as follows:

With a splendid light and well equipped for photograph appreciation, we put the canoe against a tiny reef upon which we saw a nest with three eggs. The mother bird had flushed at a hundred yards, but seeing our position, she flew toward us and dropped into the water some fifty feet away. Here she lifted a black wing in simulation of maimed stiff-

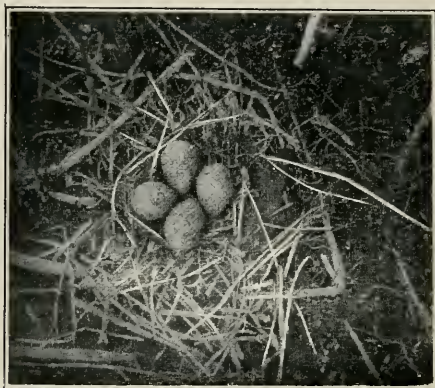
ness and flopped and floundered away with the aid of the other one. Seeing that the ruse failed, she ventured nearer and repeated the experiment, lifting now one wing and now both, in token of utter helplessness. After awhile the male joined her, and we had the painful spectacle of a crippled family whose members were uttering most doleful cries of distress, necessitated apparently by their numerous aches and breaks.

Once, for experiment's sake, we followed, and the waders flopped along in manifest delight, coaxing us up on shore and making off through the sagebrush with broken legs and useless wings. But we came back, finding it better to let the birds make the advances. Mr. Bowles hit upon the scheme of splashing gently in the water, and it served admirably to excite the birds and make them reckless. And the *click, click* of the camera was sweeter music to our ears than the explosion of death-dealing cartridges before a band of elk.

The birds were driven to the very limit of frenzy, dancing, wing-trailing, swaying, going through last convulsions and beginning over again without regard to logical sequence, all in an agony of effort to divert attention from those precious eggs. It may seem cruel to have harassed them so, but we were sustained by the integrity of our purpose, which was not robbery but snap-shottery, and we neglected no opportunity to work upon their feelings. Neighbors came up and looked on sympathetically or joined in the clamor.

As time elapsed, however, the color of the play changed. Finding that the appeal to cupidity was of no avail, the birds appeared to fall back upon the appeal to pity. Decoying was useless, that was plain; so they stood with upraised wings quivering and moaning in tenderest supplication. It was too much even for conscious rectitude, and we withdrew abashed.

The avocet is found pretty much throughout the temperate stretches of western North America. His cheery presence adds much to the desolate prairie lakes of these parts and his graceful flight, his piercing "crick, crick" call, and charming plumage, are always pleasantly associated with interesting bird experiences in the western half of Salt Lake Valley, the favorite breeding place of this charming long-legged wader.



Blint Compton's Change of Heart

By Ezra J. Poulsen

Blint Compton leaned on the fence rail, and surveyed the evidences of his bounteous harvest with a feeling of complacent satisfaction. The last sheaf of golden grain was in the stack, and the huge alfalfa ricks were topped off in lurid green, and emitted a sweet odor, which daintily suggested to the experienced senses of the farmer that the hay was safely stacked for the season. Down on the meadow the cattle were browsing lazily in the autumn sunshine, and flocks of chickens and turkeys, together with a drove of grunting pigs, were roaming leisurely about the barn-yard, or industriously digging in the litter around the stack. At the big stone watering trough, just inside the corral fence, the work horses lingered in complete comfort, sipping occasional draughts of the cool water, and casting wide-eyed, askant glances at their master. Blint Compton's heart grew exultant over the prosperous tranquility about him. Probably he felt a little like a king gloating over his possessions.

"By George, it's been a perty good year, after all," he soliloquized. And his eyes roved off down the valley, dressed in its patchwork of greens and golden browns. It was not the surpassing beauty, but the evident prosperity that appealed to his practical mind, yet it could not be said in truth that Farmer Compton was devoid of appreciation for natural beauty. It was merely that his viewpoint was utilitarian, rather than aesthetic.

"Yep, the crops are good," he ruminated. "But it takes 'em all for expenses." The latter was but a mental reservation, which even the dog, looking wisely at his master, failed to hear. But as Blint Compton himself knew, it was not a mere passing thought; it was a firm conviction. Of all things that hurt him, the thought of giving up anything—even a part—hurt him worst.

Turning, the lone meditator saw his own farmhouse, large and comfortable, standing beyond the orchard, thinly veiled in the autumn haze. Immediately visions of old struggles and associations, the joy and pathos of a lifetime, flitted across the field of his consciousness, then passed into oblivion as quickly as they came.

"Taxes, interest, machinery, donations, tithing," he repeated mechanically. "Tithing," the word seemed a stumbling

block, standing erect in the trail of his thought associations. "Nothin' but a tax and a mighty high one."

Mr. Blint Compton was very much like other men in that he could easily convince himself with his own arguments, so it naturally followed that he proceeded to clinch the foregoing proposition with a few sledge hammer blows of reasoning. And it was settled conclusively, so far as he was concerned, that tithing is a mighty high tax; therefore, an unjust one.

As he moved about, caring for the animals, and doing other little tasks, more for the joy of doing them than from necessity, he continued to philosophize, and finally concluded that it would be all right if the "tax" was no tall paid, inasmuch as it had the extreme advantage of being a voluntary one.

"I believe in tithin' all right," he thought, by way of self-justification, "but I don't believe a feller ought to take the tenth part of it too literally. Then some insidious little devil provoked him to a conclusion still another step from the truth. "There's such a thing as being too good," he murmured, with an ever-so-slight pinch of conscience.

The sun began to tilt toward the big blue mountains across the valley; and then slowly the shadows began to gather, first in little pools among the crags, then in jagged promontories that jutted out from the base of the range. A bald eagle circled above, and a chattering company of blackbirds lit in a nearby tree. Compton, with half closed eyes, allowed the delightful impressions to soothe his passive senses; yet he was not stirred to a realization of the beauty and harmony of the great panorama of life and earth.

"Well, Steve," he said drowsily, "Let's git the cows." The dog responded heartily, and trotted ahead toward the meadows. Before many minutes had passed, the slow herd was struggling up toward the corral, with Steve and his master leisurely following; and again the man was indulging in the prognostication of the high cost of farming. Nearing the barnyard, he was awakened from his reverie by the merry sounds of childish laughter. Instantly his attention was riveted on the path that led through the orchard from the house.

"Hello, Daddy," cried a happy, shrill voice, as a scampering, white-stockinged, golden-haired form, in delicate pink frock, shot into view.

Automatically the farmer's face brightened; it always brightened at the appearance of little Donetta, whose curls and laughing eyes were often said to be the keys to her father's heart.

"Why, hello, Chick," greeted Blint Compton, as he stood stark still and waited for the little enchantress, while Steve trotted forward to escort the little lady.

"Why didn't you let me go with you to the pasture?" questioned the fair Donetta breathlessly, as she put her little white hand into her father's big brown one, and walked soberly by his side.

"Didn't know you wanted to."

"Oh, yes, I did; but I just got home from religion class, and mamma made me change my dress."

"What did you learn today?" he questioned, with parental interest.

"Um-m, lots of things."

"Lots of things? How many lots?"

"Heaps." And the little tomboy began to swing back and forth, using her father's arm for the rope.

"Golly, yer gettin' heavy, Chick," he said fondly.

She subsided; then suddenly with a quick flash of her blue eyes upward, she said demurely, "I learned something good today." Then swing she went again, and the big man had to brace himself to prevent her wriggling little body from pulling him over.

"Something good," he repeated.

"Uh-huh."

"What?"

"About castin' your bread on the waters, and havin' it come back to you, after a long time. A man in the Bible said that, and teacher says it means to do all kinds of good things, like helping others, and payin' yer tithing. She told us about a man that was robbed and beaten when he was going to Jericho, until he was nearly dead. After awhile a priest came along and didn't help him; then a Levite passed and didn't help him either; but a Samaritan came and took the man to town and dressed his wounds, and paid the inn keeper to give the poor man some food. That was helpin' others, wasn't it, papa?" concluded the little preacher.

"Yes, indeed," was the mild reply.

"Dont y'ou think that was a good lesson?" queried the little one.

"A fine lesson," said the father fervently, as the force of it began to take hold of his mind. There was a long silence, and it seemed to Blint Compton that his brain had been short circuited, so he could not think, yet he did think. He wondered how he had forgotten that tithing was used to help others.

Mechanically he dropped the bars, and let the cows pass into the corral. At once there was a loud greeting from the calves in the pen, and the bovine mothers answered lustily.

Little Donetta was interested in the demonstration of filial

relationship. "Papa," she exclaimed innocently, "do cows love their calves very much?"

"Yes, they seem to."

"All things love, don't they?"

"Uh-huh."

"Papa, teacher said 'God is love, and we ought to be like Him.' And she says payin' tithin' and offerings, and being good to everybody else are ways of being like him."

Blint Compton laughed weakly. His well-thought-out conclusions of an hour previous were suddenly distasteful, and he grew aware of an awakening to the folly of his thoughts.

"Well, Chick, you're a wonderful little philosopher," he said, with emotion; and, stooping down, he gathered his angelic daughter in his arms, and held her tight.

The supper bell rang, and together father and daughter followed the orchard trail toward the house. A great change had come over him, a softening of the heart that made him feel that, *out of my abundance it is a joy to give*. "Surely," he thought, "it is a truth that 'a little child shall lead them.'"

Nephi, Utah



A Saying of Joseph Smith

By William Halls

“A man cannot be saved in ignorance.”

“A man is saved no faster than he gains knowledge.”

Let us see how these sayings bear the test of experience and reason. Before a man can do a thing well, he must know how. It matters not how earnest a farmer is in his labors, his success mainly depends on his knowledge. To be a successful ranchman, one must know the nature of the soil in his locality, and its adaptations; must forecast demands for its products; he must know climatic conditions and their effects, must know when to sow, when and how much to irrigate, how to conserve and increase the fertility of his soil, know the weeds and living pests with which he must contend; the nature and use of animals; how to select, breed up, and care for horses, cattle, sheep, and swine; the diseases and the dangers they are subject to; and, to safeguard them, how to select, operate and keep in repair, his farm implements and machinery. In planting an orchard, he must know the fruit that the climate and soil are adapted for; a mistake in choosing his trees may cause him years of failure and disappointment.

Our agricultural colleges should be encouraged, for the products and conservation of the soil and the care of animals are the first essentials of a nation's prosperity. That which is true in farming, is true in all the activities of life; ignorance means failure, knowledge, success.

As it is in temporal, so it is in spiritual things. Jesus said, “This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” We may know the Father and the Son, by becoming like them; to dwell in their presence and partake of their glory, we must be like them.

We are the children of God, and all the attributes dwelling in the Father and the Son are inherent in us, and as rapidly as these are developed by exercise, we become like the Father and the Son, and just so far we know them. When a man, by faithful obedience to the gospel, is born of water and of the Spirit, he passes from death into life; old things pass away, all things become new. Unconscious of time, he sees things in their eternal relationship. The love that dwells in the Father and the Son awakens in his soul; he will obey the Word of

Wisdom, pay his tithes, and keep holy the Sabbath day. He will put away pride, vanity, and all extravagance, live within his means, pay all his debts, and be honest with all men. He will seek knowledge by faith and prayer, and by earnest, diligent study of the scriptures, and other good books. After proving himself worthy, he is called and ordained to the Priesthood, he is willing to leave his home and friends, and go and spend his time, labor and means to call men to repentance that they may receive the knowledge he has, and rejoice with him. Then his heart turns to his fathers who have died in darkness, not having heard the gospel in the flesh. That they may have the privilege of receiving the blessings he possesses, he is willing to go and give his time, labor and means as a Savior on Mount Zion, in the temple, in their behalf. In this work he not only feels the approval of the Father and the Son, but the love that radiates from the souls of his fathers on seeing his devotion in their behalf, fills him with a joy that all the wealth, pleasures, and honors of the world could not buy. He doesn't fear to die; to him death has no sting; he knows if he continues faithful, until the time comes for him to pass away, that he will meet his dead, for whom he has labored, and that with them, through the atonement of Christ, he will come forth in the resurrection of the just. His wife and children, who are sealed and given to him for time and eternity, will come forth with him and receive eternal life. Jesus said, "He that will do the will of the Father, shall know of the doctrine." When a man is converted and has received the ordinances of the gospel and the Priesthood by divine authority, and labors with an eye single to the glory of God for his own salvation and for others, both living and dead, he knows his labors are accepted.

When the Church was organized, the first men called to the priesthood may have been illiterate; for the learned, as a rule, would not listen to the message of Joseph Smith; and the first elders sent out were of the former class; but after being out some time, as others were found to take their places, they were called home, schools were established, and they were commanded to seek knowledge from every source available, that they might become more efficient missionaries; no man was above the sphere of his knowledge. An illiterate missionary is handicapped, he cannot teach what he does not know, nor give what he has not received; an elder is sent not to be taught, but to teach; he cannot operate beyond the bounds of his knowledge; all experience verifies the truth of the sayings of Joseph Smith: "A man cannot be saved in ignorance." "A man is saved no faster than he gains knowledge."

Mancos, Colorado

The Priesthood: its Power and Authority

By James G. Duffin

Whenever the Lord has given a dispensation of the gospel to man, he has had an organization through which his work could be carried on in a systematic and orderly manner. This organization is called his Church. The membership of the Church is made up of those who, through obedience to sacred ordinances, have taken upon themselves the name of the Lord.

Not only has the Lord organized his Church, through the instrumentality of divinely appointed men, but he has given them authority to act for him and to administer in his holy name. This divine authority is called *Priesthood*.

Priesthood, then, is authority given of God unto men to act for him and in his stead; and those who hold the keys thereof have the power to "seal on earth and it will be sealed in the eternal heavens, to loose on earth and it will be loosed in heaven," the authority by which sacred ordinances are administered for both the living and the dead, the power and authority by which the Church is governed in things both spiritual and temporal. All of which is for the purpose of bringing the children of our Father back into his presence, clean, and in honor, where they may continue lives of usefulness, with joy and satisfaction, saved beings, forever and forever.

As a man is a dual personality—a spirit and a body—God's plan provides for the development of every power and attribute of his being, whether it pertains to his spiritual or his temporal welfare. It is therefore provided, pertaining to the agents who hold this Priesthood, and who, as a body, are also known as the priesthood of the Church: "There are, in the Church, two priesthoods, namely, the Melchizedek and the Aaronic, including the Levitical." * * * "The Melchizedek priesthood holds the right of presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things." * * * "The power and authority of the higher or Melchizedek priesthood is to hold the keys of all the spiritual blessings of the Church—

"To have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first

born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant." (Doc. & Cov. 107:1-8; 18-19.)

It is further provided: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even he key of the knowledge of God;

"Therefore, in the ordinances thereof, the power of godliness is manifest, and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father and live." (Doc. & Cov., 84:19-22.)

The offices growing out of or belonging to this first or Melchizedek priesthood are: elder, seventy, high priest, patriarch, apostle. The priesthood (or authority) is one and inseparable, but the duties of the various officers in the offices of the priesthood, are limited as to the scope of their several callings. For instance, the "duty of the president of the office of the high priesthood is to preside over the whole Church, and to be like unto Moses," * * * "to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church." He also has the "right to officiate in all the offices of the Church," (Doc. & Cov., 107:91; 92:9) and holds the keys of the holy Priesthood (132:7; 81:2), the right to receive the voice of the Lord for the whole Church; in connection with his counselors to direct in all of its activities; to give and to withdraw authority, as wisdom and the Spirit of the Lord may direct. The duties of all other officers in the Church are limited by the revelations of the Lord to the duties of their special callings, as before stated.

The Aaronic priesthood has power and authority "to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments," and in "administering all temporal things." (Doc. & Cov., 107:20; 68.) The offices of this priesthood are deacon, teacher, priest. "The bishopric is the presidency of this priesthood and holds the keys or authority of the same." (Doc. & Cov., 107:15.) While this is true, the principle must not be lost sight of that the presidency of the high priesthood *presides over all the offices in the Church and all the officers thereof*. Were this not so, it can readily be seen there might be confusion in the Church, for there would be two heads holding equal authority. (Doc. & Cov. 107:8-9; 65-68.) The office of bishop is a "necessary appendage belonging unto the high priesthood." (Doc. & Cov., 84:29.)

"Behold mine house is a house of order, saith the Lord

God, and not a house of confusion." In the Church there are certain well defined principles which, if understood and adhered to, will prevent members of the Church from being deceived or led into error with regard to doctrine or Church policy. Every member of the Church has a perfect right to receive the inspiration of the Holy Spirit to guide him in the management of his own affairs. Presiding officers are entitled to the keys of their presidency—the right to know the mind and will of the Lord concerning that branch of the work over which they are called to preside. Should any question arise in a quorum of the priesthood strictly pertaining to that quorum, the presidency of the quorum has full power and authority to decide the question and determine what should be done in the matter. The bishopric of a ward, the presidency of a stake and high council, or any other council in the Church that has been given jurisdiction over any department of the work of the Lord, has full and complete authority to set in order and regulate the affairs of that particular part of the work over which they have been called to preside. (Doc. & Cov., 107:36; also verses 72-75.)

But matters often arise of such far-reaching consequences that they affect the whole Church. In such cases they come, properly, before the presiding council or quorum of the Church for settlement. When this council, which is the presidency of the Church, or in other words, the presidency of the high priesthood, unitedly renders its decision, it is "entitled to the same blessings which the decisions of a quorum of three presidents were anciently," and if accepted by the members of the Church and carried out in their lives will bring blessings unto them.

The writer is aware that claim has been made that presiding bodies holding the priesthood have rendered decisions that were unjust, and have been given in a harsh and arbitrary manner; that they have ridden "rough shod" over the rights of their fellow members of the Church, in both spiritual and temporal affairs, using this God-given authority for selfish and unholy purposes. The truth or untruth of these claims it is not our intention to discuss, but should there have been such violations of divine authority, the fault has not been in the order God has established, but in those holding the official position. Should any individual or body of men in the Church act in any such manner they would be acting in direct opposition to the revelation of the Lord concerning the exercise of the authority they hold. The Priesthood (or agency, or authority of God, the men or body of men chosen a priesthood to exercise that authority) is God-given, and those who attempt to exercise its authority in any manner contrary to the laws of God, place themselves in a most dangerous position before him. Following is the law

for the direction of the quorums of the priesthood in making their decisions:

"And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other.

"(A majority may form a quorum, when circumstances render it impossible to be otherwise.)

"Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men.

"The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity;

"Because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord." (Doc. & Cov. 107:27-31.)

In other words, when quorums of the priesthood sit in council concerning any matter pertaining to the work of the Lord, or sit in judgment upon any member of the Church, and their decisions are rendered according to this revelation and in the spirit of it, their decisions have the same force and power as if God had spoken himself.

But should these councils of the priesthood attempt to exercise authority "in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when withdrawn, Amen to the priesthood or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God." (Doc. & Cov., 121:37-38.) For it is provided: "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile." (Verses 41, 42.)

Again, if a decision of the priesthood is rendered, and thought to be unjust, has the one who feels himself aggrieved thereby no recourse in the Church courts or councils? The answer to this is that ample provision is made for appeal, even to the court of last resort, should the case warrant it. No member of the Church is debarred from this privilege, as no member of the Church is exempt from the operation of the law of the Church, no matter what his position may be.

A fundamental principle of jurisprudence is that after every resource provided in the law for the adjudication of a case has been exhausted, decision of the court of last resort should be peaceably submitted to. Only upon this attitude of

the citizenship of a state, can stability in government be maintained. This principle holds equally good in the government of the Church.

As the rights of members of the Church are so carefully safeguarded against unjust exercise of divine authority, so those who have appealed to divine authority for redress of grievances, fancied or real, owe a duty to God and to their fellow members to submit to these decisions of the quorums of the priesthood. This should not be blind obedience, nor is it required. It takes as much intelligence, nay more, to submit to rightful authority, as it does to oppose it. The truth is that blind obedience, so called, is abhorrent to the finer sensibilities of righteous men holding the holy Priesthood.

Priesthood is given to be exercised, to save not to destroy, to exalt not to debase, to develop intelligence in men not ignorance, to bless not to curse, and while decisions of bodies of men holding the Priesthood in some instances might be opposed to the views and feelings of members of the Church, if they are complied with in the spirit by which these decisions are given, they will bring blessings and salvation, which after all is the purpose for which priesthood is conferred upon man.

Salt Lake City

A Tribute to the Dog

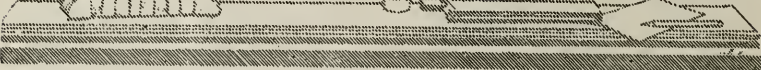
When members of the Grand Army of Liberty gather together in future years, dogs that served in the war should be saved a warm place by the fire, for they, too, are veterans. Here is a tribute to our friend, the dog, that deserves a place beside the words of Senator Vest:

In Johnston, N. Y., Dr. J. Aspinwall McCuaig, a Scotch-Canadian, was recently addressing a great audience assembled in one of the theatres in observance of Britain's Day.

At a point in his address, the attention of the speaker was called to a dog that walked into the theatre and was attracting general attention as it strayed down the aisle.

"Let no one touch that dog," cried Dr. McCuaig. "Let no one put him out. It's proper he should be here. The best friends of the British soldiers on the field have been their dogs. They fought beside the lion; thy helped the lion win. I have at home an Irish terrier who wears a service star. His brother is at the front with the Irish Fusileers. We are not sure whether or not he will be coming back. The casualty list of dogs has not yet been published. It is proper that this dog should be here today. He represents his kind. Had I my way I'd invite him to the platform. I'd cover him with Red Cross decorations. I'd wrap around him the flags of all allied nations—to let the world know, this Britain's Dog, what the British owe to their dogs. Let no one touch him. He has a right to be here."—*Humane Education Press Bureau, Boston, Mass.*

EDITORS TABLE



Why Use Tobacco?

Attention is called to the article in this number of the *Era*, on "The Cigarette." All should read it. The tobacco habit is bad, injurious to the body, mind, and morals. The supposed pleasure which users think they get out of it, is a complete delusion, and costs a world more than it is worth. The influence of tobacco is opposed to the best interests of morality and religion. It is never beneficial, but always injurious.

"Tobacco is not good for man." Those who use it violate the laws of nature. Economically, the billion and a half dollars that this country uses for tobacco each year, is an utter waste; so are the million and a half acres of the best land in the United States now devoted to the production of the deadly drug. This expensively cultivated land, increased in area by a quarter of a million acres, during the past four years, owing to the war, is devoted to producing a deadly and unnecessary drug, furnishing neither clothing nor shelter, neither food nor necessities of life. This, with the three million dollars a day said to be spent in this nation for the deadly products of the millions of acres of land, is an economic waste which no country can afford. Add to this each person's loss of time and money through the use of tobacco, and the waste is appalling.

Physiologically, particularly now that smoking by women is fast coming into vogue, as well as by juveniles, it is a problem of the race. We need better parents, to have better babies; and with parents smoking, there is poor hope for the growing children, thousands of whom are undersized and possess defective physical strength, because of tobacco.

Morally, we have thousands of cigarette-smoking boys turned into liars, cheats, and loafers whom nobody can depend upon, because of tobacco; and, because of its use, adult men, otherwise gentlemen, become socially selfish and disregardful of others' rights. As has recently been well said, "Any candid person will have to admit that the user of tobacco indulges to satisfy his sensual and degraded nature." That alone ought to cause any one who uses it, or sells it, or in anyway encourages it, to blush, with shame. Tobacco tends downward economically, physically, morally, and socially. Why acquire the habit? Why not encourage those who have acquired it to quit?

Read the Social Advisory Committee's admonition once again, and join the fight against tobacco. Is your storekeeper selling the poison? Why? As Latter-day Saints, we must not sell the very things we are enjoined to prohibit. "And again, tobacco is not for the body, * * * and is not good for man." A.

An Error of Place

Elder Frederick A. Mitchell of Logan, Utah, calls the attention of the *Improvement Era* to an error in the naming of a place in which the drowning of President Lorenzo Snow was said to have taken place on his arrival at the Hawaiian Islands. The error, which was simply one of place, was printed in the August number of the *Improvement Era*, and also in the Annual Conference report, under the caption, "The Courage of President Joseph F. Smith." Elder Mitchell says:

"The error I call attention to is in an account of an accident which occurred to the late President Lorenzo Snow on his and companions' arrival at the Hawaiian Islands, at the time they were there to call Captain Gibson to account for his irregular conduct pertaining to the property purchased on the island of Lanai by the Hawaiian Saints. The error is in stating that: 'Lorenzo Snow was drowned in the harbor of Honolulu.' Honolulu is the capital of the Hawaiian Islands and is on the island of Oahu, about one hundred and twenty miles northwest of Lahaina, the island of Maui, at which latter place they were trying to land, instead of going to Honolulu and having to re-embark on the local vessel to get to Lahaina, from which latter place only they could get to the island of Lanai, (no sea going vessel stopping at the latter place,) where they met Captain Gibson on the property in question, with a number of native Saints located there.

"There is no doubt that the journals of the late President Joseph F. Smith or Elder William W. Cluff may be obtained to corroborate the question of fact, if you consider it necessary. I was not an eye witness to the circumstance, but am fully conversant with it from accounts given me by Elders Wm. W. Cluff and Alma L. Smith, who accompanied President Snow and party. I am also fully acquainted with the localities of the landings at Honolulu and Lahaina in those early days. The harbor at Honolulu was such that sea-going vessels had no difficulty in sailing into the harbor and making a regular wharf docking, but at Lahaina there were no such facilities at that time. The shore was bound by a coral reef so that no sea-going vessels could possibly make a landing. Even the smaller local inter-island schooners discharged and received communication with the shore by means of smaller row boats which latter only were successfully carried over the reef breakers by well experienced boatmen. On an occasion of a visit to this same place by your humble servant, I was intending to land and make call at Lahaina; but such a heavy sea was on, I was impressed to forego the landing, on account of the imminent

danger of being capsized in the attempt. I have crossed this reef to and from Lahaina eleven times, so that I have had ample opportunity to appreciate the risk of a misfortune."

A New Year for the "Era"

This number closes volume 22. Owing to the health conditions, at the time of canvassing for the volume last year, and the consequent closing of our Y. M. M. I. A. meetings, little soliciting for subscriptions was done for the present volume. However, we are grateful to all who aided us, and particularly to the many thousands who sent their subscriptions by mail direct, thus enabling us to obtain a fair, though somewhat reduced, number of subscribers.

Volume 23 begins in November, and it is earnestly desired that the solicitation for subscriptions be taken up as early as possible. A thorough canvass of every family in the ward should be made early in October. All names should be forwarded early in the month and entered on our subscription lists, in order that subscribers may receive the first number. Present subscribers are asked to use the blank found in this number; also to read the prospectus, and aid in obtaining a new subscriber. We are sure all will be pleased with the stories, special papers, and other matter promised for the new year.

Notices of expiration are sent to each subscriber by mail. Please send your own renewal immediately. Subscription blanks have been sent to presidents of associations, for the agents who are urged to make the canvass promptly and thoroughly. The ward might be districted for the purpose, and energetic men, who have at heart the interest of our cause and the magazine, appointed to do the work during a given week. The price, notwithstanding the continual rise in paper and printing, remains as last year, \$2.00, without the manual.

Messages from the Missions

Successful School Entertainment

Conference President H. Theron Jacobs, writing from Neiafa, Vavan, Tonga, June 16, says: "We recently held a very successful conference which has created more of an awakening among the people than anything we have before attempted. Our work, owing to small numbers of elders, has been very restricted in the past year. Our effort to keep up our schools has kept us from pushing into new districts. Our conference began Friday, June 6, and lasted until Monday 9th. There was a good attendance and a com-

forting spirit. President Willard L. and Sister Jennie L. Smith, of the Tonga mission, were present and gave us much good instruction. The Saints and the general public, including government officials and European residents, were entertained by the Church school students, in the Government Hall, Monday night, June 9. The school was established here a little less than a year ago for the benefit of the larger boys and girls who had attended Church schools formerly maintained in each branch of the conference, this being their first attempt at such an entertainment. The public were favorably surprised at the rapid progress of the boys and girls. The new band, maintained in connection with the school, added greatly to the success of the program. Another striking feature was the needle and crochet work of the native girls, which covered the entire front of the hall. Sister Smith and four ladies from the audience judged the work, and about \$25 were distributed in prizes among the school girls. We feel greatly the need of new elders, to replace those who have been released in the past year. A number of vacancies, however, have been filled by native brethren, who are doing good work. We are pleased to read the *Era* from cover to cover each month, and we appreciate indeed the assistance received from such a welcome companion."

Local Missionary Work in England

"I believe the *Era* and its readers would be pleased to know how the work of the Lord is progressing in England. At present there are less than fifteen traveling elders from America here, whereas, before the war there were over 300. Most all the branches are fully organized with a presidency composed of local elders who take care of the branch, and the Saints look to them with every respect and confidence. The Mutual and Relief Societies



are also organized from the local brethren and sisters. Elders are called from different conferences to go on a six to twelve months' mission, bearing their own expenses. Here in the Leeds conference we have over fifty lady missionaries who assist greatly in spreading the gospel and carrying on the work. The work of the Lord is steadily progressing with marked success, and the branches are firmly planted, independently carrying on the work by their own faith and strength. In the photo are some of the traveling elders who were here at the Leeds conference district meeting, held

June 29, 1919. Top row, from left to right: Elders R. H. Sanders, laboring in the Leeds conference on a twelve months' mission; J. E. Rennie, President of the Scottish conference, who has already spent fifteen months on a mission; L. A. Higgins, on a twelve months' mission in Scotland; Calvin S. Smith, chaplain to the U. S. Army, visiting; N. Elliott, Pres. of the Newcastle conference, on a six months' mission; C. L. Atterton, on a six months' mission in the Leeds conference; bottom row: A. G. Holland, ex-president of the Leeds conference, released to return home to Idaho; Elder George F. Richards, who is released from the Presidency of the European mission; and his wife, Mrs. Richards, who is visiting him and will return home with her husband; Geo. A. Smith, the new President of the European mission; L. H. Whipple, President of the Leeds conference, from Salt Lake county."—*L. H. Whipple.*

Progress in Burnley Branch

"The enclosed photo is of the elders who are laboring in the Liverpool conference, of the British mission. Left to right, Samuel Beggs, of Airdrie, Scotland; William J. Starkey, conference president, Evanston, Wyoming; and Ira William Mount, conference secretary. The two on either side are local boys who have answered the call to go on missions, and they are doing



the same as do the elders from Zion. The Burnley branch was recently reorganized, and they are making fine progress; the elders have also ordained a number to the priesthood in the various branches, and they, in conjunction with the lady missionaries and the elders of the conference, are accomplishing a good work. We have thirty-six lady missionaries in this conference, and they are doing a splendid work among the people. We always look forward to the arrival of the *Era*. Its pages we diligently scan for its useful words of cheer and instruction. It is also a great help in our missionary work, and finds its way into many homes, and is read with great interest by all."—*William J. Starkey, President of the Liverpool conference.*

Church Progress in Samoa

Elders A. D. Madsen, and V. G. Woolley (conf. pres.) of the Tutuila conference, of the Samoan mission, write that they are the only two white elders left, of a force of ten of pre-war days. Elder Madsen is in charge of Mapusaga, the church village. Conf. Pres. Woolley, who is manager of the big Church cocoanut plantation, reports it to be in better shape than it has been since the beginning of the war. The work on the island is progressing nicely, but the elders are patiently and anxiously awaiting the ar-

rival of new missionaries to help them in their many and arduous duties. Tutuila is one of the prettiest little islands in the South Pacific. It was on the eastern end of this island that the elders landed, some thirty odd years ago, when the gospel was first taken to the people of Samoa. Since that time the work has made steady progress. The picture of the two native men and the women shows a native elder [Siatuvae] and his wife [Gaosusuga] standing. He, as a boy, entered the Church school years ago, was baptized, and is now a missionary engaged in the work of carrying the message of salvation to his people."—*A. D. Madsen*.

The Latter-day Saints in Japan

The knowledge that the Saints in Zion are always interested in the progress of the work of the Lord throughout the world, encourages me to write a few lines to the *Era* concerning conditions here in Sapporo, the capital city of the northern island of the Japanese empire.

The work of the past few months has been extremely interesting, and I think I may safely say that this interval has been one of the most flourishing periods experienced by the conference for a number of years; not from the standpoint of baptisms, but from that of missionary activities and the consequent broadening of the circle of those who have been able to hear the gospel. The great number of new investigators and the improvement over the past in most lines gives promise of a bright future.

Work in Japan is necessarily slow and sometimes discouraging, since the whole past training of the people has been contrary to Christianity. We have as yet few Saints who have shown themselves able to carry responsibility in the gospel, but since the work is comparatively new we are not discouraged, but feel that some day we shall have the aid of the native Saints and shall then be able to accomplish more.

As one knows who has studied this language, it is no light task to master it sufficiently well to be able to speak fluently, and this adds to our difficulties. Nevertheless, since honest effort in our Father's work is never lost, although few results are apparent to us, we desire to labor diligently and perform our part to the best of our ability.

Lately our Sunday school has been quite a success, especially the theological department in which we are studying the Book of Mormon. From ten to twenty young men and women have attended and followed the lessons with interest.

This spring and summer Elders LaFayette C. Lee and Myrl L. Bodily, who are laboring in the Sapporo conference, have held a series of fourteen open air meetings in one of the busiest thoroughfares of the city, the district of the night shops and pleasure houses. They have been blessed with success, having had an attendance of from fifteen attentive listeners to two hundred at a time. The crowd has been very respectful, sometimes almost reverently so, and at times particularly stable for such meetings, many standing quietly through the whole service. This has provided a means of distributing a number of Church works.

It is a peculiar experience to preach to an alien company in an alien tongue, on the streets of a foreign city. Lately we have had the added experience each time of a Buddhist priest holding forth on the opposite corner, with beating of drums and wild exhortations and screeches against Christ and his teachings and the foreigners who bear them. You may be sure the brethren trembled at first meeting this unlooked for opposition; however, through the blessings of the Lord, they were able to hold their crowd and carry on their work, possibly even better because of the opposition.

Since these meetings have been held, we find ourselves known everywhere, and have had numerous questions asked concerning the gospel. More-

over, we are busy each day instructing new investigators while regular meetings are becoming more flourishing each week. Tracts, which are received reluctantly and sometimes with suspicion when we take them from house to house, are asked for at the street meetings. We have no trouble



ELDERS OF KOFU, JAPAN

Bryant L. Wright, J. Ray Stoddard, Joseph S. Pyne

whatsoever in distributing a great many, simply holding them ready for distribution is the signal for many requests for them.

We feel happy in this success, and desire to do our utmost to continue and work unceasingly in the work of the kingdom. We realize that the measure of success we have achieved is all through the bounteous blessings of the Lord.

Before closing, I wish to thank you for your excellent magazine. We are reading the *Era* each morning, and find much profit as well as pleasure in doing so.

May success attend the labors of all our co-workers throughout the world, who are laboring for the upbuilding of Zion.—*Pearl M. Lee.*
Sappore, Japan

New Addition to "Cumorah"

These pictures show our new mission hall in Cape Town: Top is "Cumorah" with the new addition on the extreme left. Center shows the front and side, with sleeping porch above. No. 3 is the Sunday school. With Elder Charles Elmer Sessions, Syracuse, Davis county, as head carpenter, Elders Wilford D. LeCheminant, Richard E. Folland, Aaron U. Merrill, Wm. Howard Heaton, and Nicholas G. Smith, with some hired masons, started work on the new addition, March 5, 1919, and the hall was finished and dedicated June 1, 1919. Many words of commendation have been spoken by the citizens of Mowbray on the general appearance of the hall, and the fact that missionaries would undertake such a hard job. The only man able to do the work made a bid of £950. By doing it ourselves, the



THE NEW HALL AND SUNDAY SCHOOL, CAPE TOWN, AFRICA

job cost, completed, £677; which shows a saving of about thirteen hundred dollars. The hardwood seats cost three hundred dollars.—*Nicholas G. Smith.*

The Beautiful Kegon Falls

Elder Varsall L. Cowley, writing from Tokyo, Japan, August 4, sends the accompanying picture, a snapshot taken with his own kodak, of the famous Kegon falls of Japan, which he visited on the 8th of July, in company with Elder V. W. Palmer. He proceeds: "This beautiful waterfall is located about nine miles from the far-famed palace of Nikko, noted for its beautiful mountain scenery, and ancient temples or shrines. The building of these shrines and



The Kegon Falls, Japan

223 feet high, 18 feet wide, and the base measures 600 feet in circumference, the water being 36 feet deep. The fall is sometimes called 'lover's leap' from the fact that many lovers have taken their lives by plunging into the depths from the overhanging rock, seen at the top left of the picture.

"The missionaries of Japan look eagerly for the *Era*, and read it from cover to cover each month."

temples required the labor of about 15,000 of the most skilled workmen in Japan for about twelve years, and cost the enormous sum of 20,000,000 yens, or \$10,000,000. The fall is located about a mile from the beautiful mountain lake, Chuzenji, which we also visited while escaping the intense heat of Tokyo, to enjoy the cool, refreshing mountain air and beautiful scenery in and about Nikko, for a couple of days. While at the point where the accompanying picture was taken, a jenrikisha man, who had followed us, told us that ever since a young man who had failed in his school examinations, being unable to endure the disgrace, as he thought, chose to end his life by throwing himself into the torrent which carried him to his death, about fifty persons each year have died in this romantic way, as the people of the Orient view it, but as we of the West consider a cowardly and disgraceful way. A short time before we visited the scene, four persons had chosen this method of suicide. According to an official guide book, the fall is

PRIESTHOOD QUORUMS' TABLE

Record of Attendance at Meetings

From a record of ward teachers' reports of meetings, sacrament meetings, etc., for the month of July, 1919, as compiled at the Presiding Bishop's office, it is learned that Bear Lake, Box Elder, Montpelier, and Oneida stakes, had one hundred percent of families in the wards of those stakes visited. North Sanpete had ninety-five percent of the families visited; Ogden, ninety-three; San Juan, ninety-two; Weber, ninety-one; South Davis, eighty-four. The average percent of ward membership at the sacrament meetings, ranged from six percent in Sevier stake to thirty-five percent in Alberta; thirty-four Raft River, thirty-four, in Bannock; twenty-five in Deseret; twenty-eight, in Bear Lake; twenty-seven Montpelier, twenty-eight in Curlew; thirty-two Snowflake, twenty-five Tintic, and twenty-seven Young.

The average percent of attendance at weekly Priesthood meetings during July ranged from one in Panguitch and Sevier, two in Boise, and St. George, to thirty-one in Juarez, twenty-nine in Alberta, twenty-six in Blackfoot, twenty-five in Ogden, and twenty-three in Pioneer and San Juan.

Responsibility for Conduct

The presidency of the Utah Stake of Zion, Joseph B. Keeler, J. William Knight, Amos N. Merrill, have issued a brief word addressed to the Latter-day Saints of Utah Stake on the responsibility for conduct, a pamphlet of three pages, well worth the consideration of the Latter-day Saints. We quote in part from the pamphlet:

What responsibilities do parents share for the unbecoming conduct of the young? Second: What responsibility does society share for the conduct of its members?

The attention of the Latter-day Saints and others dwelling in the Utah Stake of Zion is directed to these questions. The Lord warns parents that in case they fail to teach their children faith in the Lord Jesus Christ, repentance from sin, and baptism by immersion for the remission of sins, and if because of this failure the children commit sin—the sins of the children shall be upon the heads of the parents. (Doc. and Cov., Sec. 68:25-28). It is obvious that some parents are guilty already of the sins of neglect to a greater or less degree, and if this neglect is continued to a point where the children not only fail to become members of the Church, but for the want of parental teachings and direction sin against society and sacred law, the parents will surely be held accountable before the bar of public opinion and of God. Parents who truly love their children never cast from their shoulders the weight of parental responsibility. The love of parenthood is so like the love of Godhood that while parent and child tarry in the flesh, there is a yearning on the part of the parent for blessings and peace to follow the child * * * and in eternity who shall say that even parental anxiety is in the least abated?

All signs of the times point to the fact that these are the "last days." Paul in writing to Timothy (2 Tim., 3:1, 2) said: "This know also that in

the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, etc." Some insist that this is in course of fulfilment today. One thing is certain, nothing pleases the adversary more than to see this in fulfilment in the homes of the Latter-day Saints, and nothing should give parents greater anxiety than to observe its fulfilment at their own hearthstones. * * *

What Can be Done?

Let everyone advocate the ideals of purity and right conduct, such as characterize Saints.

Let everyone do everything in his power to create a fear for sin and a burning desire to do right.

Let parents become informed as to what is going on.

Young people love the dance, and in communities, such as ours, every dance is more or less public. This is a wholesome pastime, but in the excitement of the music and the dance, emotions run high, and when emotions run at high tide there is need of restraint. In every ballroom there is a need of restraint of some kind. This is supplied when parents are in attendance. No advantage or privilege is taken when parental eyes look on. * * *

Law and its Enforcement

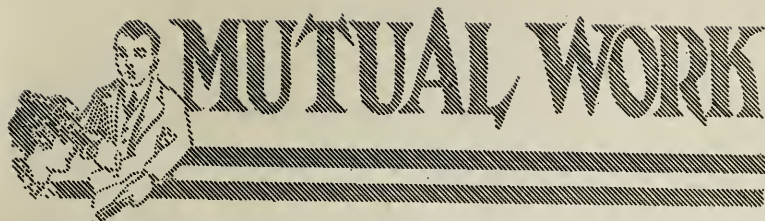
Let laws be enacted and enforced regulating places of amusement.

There are many good laws already upon the statute books of our towns and county, such as prohibit the smoking of cigarettes by minors, regulating the use of automobiles and the control of the dance hall, etc. These should be rigidly enforced, and the civil authorities should feel they have the weight of public opinion and the support of the parents in the enforcement of these regulations.

More stringent measures should be enacted and enforced regulating restaurants, catering parlors and drug stores in which young people are enticed into indulgences that are harmful. These measures should grant to the parents the right to prohibit the proprietors and managers of such places from extending any accommodations to their young people against the wishes and request of the parents. Again let it be emphasized, that every parent and every other member of society should feel the responsibility for proper conduct to such an extent that they will lend their influence to the enforcement of all such regulations.

Again, measures should be passed prohibiting men or women from conducting resorts, catering parlors, or any other places of amusement or entertainment, who will tolerate at any time questionable conduct which leads into temptation and sin, and who are constantly trying to evade the law.

Young people and old people alike must learn, and recognize that amusements which are worth while leave no vain regrets as an aftermath; that social practices that are becoming of Saints leave no tinge of conscience with those who participate in them; that the dance, the theatre, the music hall, the social hall are all intended to sweeten life, and when participated in rightly leave behind them pleasant memories to which they return as the traveler to an oasis in the desert.



Sunday Morning Testimony Meeting

Additional information in relation to manuals and class study has been sent to stake superintendents by General Secretary Moroni Snow:

"At our late June conference, at the morning testimony meeting, the Sacrament was administered, and it is the sense of the General Board that wherever it can be arranged in connection with the stake conventions, held separately from quarterly conferences, it would be eminently proper to have the Sacrament administered in the Sunday morning testimony meeting. If this suggestion is adopted, it will be necessary for officers to take the matter up with the stake presidency and the ward authorities, where the convention is to be held, so that all arrangements can be made under their authority."

Community Singing

Since there is no special provision made in the program for the M. I. A. conventions for community singing, it is suggested that a wide-awake leader be appointed to direct in singing some good songs, while the people are assembling, preceding the ten-thirty and the evening meetings. These are excellent times to throw in a little enthusiastic singing. These exercises should neither be demonstrations, nor practices, but a "Sing." Printed copies of the words should be distributed; needless to say, the leader and accompanist must be familiar with the words and the music.

It is not necessary to have trained choristers, nor to beat time, in these singing exercises, but through ordinary, simple but enthusiastic instructions to the audience, during the time of singing, each person is stimulated to sing and to enter into the spirit of the work. Select any of the following titles, to which add a familiar patriotic song:

"Put your shoulder to the wheel."

"Ring out, sweet bells of peace."

"Hark, listen to the trumpeters."

"After all."

"We will keep Old Glory flying."

(For songs, ask any music store).

Y. M. M. I. A. Class Study for 1919-20

For Senior Classes. "Some Epoch-making Events in Church History." This is a series of eighteen lessons in a manual of one hundred and four pages, which treat on many epoch-making events in the history of the Church, unusually attractive and beneficial for study. The manual is ready and on sale at the *Era* office, 25c per copy, post paid.

For the Advanced Senior Class. "Prophecies and Promises of the Lord," as recorded in the book of Doctrine and Covenants, a course for joint Senior M. I. A. classes. A complete explanation of this attractive study, which is composed of eighteen lessons on leading prophecies and promises in modern revelation with their application to present-day life, will be found in the *Improvement Era* for September, with the text of first three lessons printed in full. Other lessons will follow monthly, until the whole eighteen are printed. Three, in this *Era*.

For the Junior Class not doing scout work, the Junior Manual, divided into fifteen "Lessons on Success," on the development of character and genuine success in life, with stories illustrating the points. Especially interesting for young students. Manual ready, 25 cents.

For Junior Class doing regular scout work—The "Twelve Scout Laws," with correlated outlines from the Manuals, beginning in this number of the *Era*.

For the Advanced Junior Class. This class will study outlines entitled "A Mission as a Factor in Education." These outlines will appear monthly in the *Improvement Era*. The lessons will be very interesting and will cover a great deal more than the title implies, and many problems will be asked and discussed of special interest to that class of boys. See first three lessons in this month's *Era*.

There will be two manuals only for Senior and Junior classes, but the manual on "Success" may be used to great advantage in all three Junior classes; and where three classes can not be organized, the grades may be merged into one, with the Junior manual for the lesson text. These manuals cost 25c each and cover the whole season's work. Orders should be sent immediately to the secretary, *Improvement Era* Office, 22 Bishop's Building, Salt Lake City, Utah. No free manuals are sent with the *Era* for 1919-20. The *Era* for one year, \$2.00, containing the outline lessons, and also the Advanced Senior Class lessons.

Granite M. I. A. Outing

On July 15, the Granite stake Y. M. & Y. L. M. I. A. held a very successful outing at Liberty park. The main feature of the outing was a free canteen lunch served from 6 to 8 p. m., which consisted of "hot dog" and an ice cream cone. The lunch, was supervised by Miss May Green, president of the Y. L. M. I. A. In the park two booths were erected, where ice cream and luncheon were served. Tickets for the luncheon were issued to all M. I. A. members by ward presidents. The program was printed on the reverse side. The tremendousness of the undertaking can be imagined when it is known that over 2000 "hot dogs" were served, with over 2000 ice cream cones. It required four large baskets of rolls, a half beef, 2 gallons of mustard, and 45 gallons of ice cream. There were over 3000 people in the park to witness the sports. The assistance given the M. I. A. board by certain friends in the Stake is much appreciated.

After the lunch all joined in sports. Each ward provided participants to each event, and a hearty response was received. There were 10 events, each event counting 10 points. There are 16 wards in the Stake, which made quite a number of participants for each event. Charles Spencer, Jr., had charge of the program, and Oscar A. Kirkham of the General Board was master of ceremonies. The first event was a centipede race. It consisted of eight boys astride a rope, one hand on the rope and one hand on the next fellow's shoulder. It was tied by Emerson and Hawthorne wards. The second event was a junior girls' race, won by Forest Dale. The Junior boys' race was won by Wandamere. The Senior girls' clothes pin race came out a tie between Wandamere and Wasatch wards. The senior boys' race was won by Forest Dale. The sixth event consisted of a senior girls' cherry crate-making race. Speed and neatness were the points of score. Forest Dale also won this event. The 7th event, a men and boys' crab race caused much amusement. The participants turn on their backs, face up, and run on their hands and feet; many a one had a fall. Emerson Ward won this event. The Hoop race consisted of four men and four girls from each ward. The object was to get through the hoop. Wandamere ward took this event. No. 9 was a secret.

A lunch was placed at one end of the lawn and the contestants were lined up at the other end. Paper hats were placed on the lunch, one for each contestant. The object was to put on the hat and eat what was under it, a large slice of watermelon. Hawthorne was first. Many of the spectators were sorry they could not enter this event. It is quite certain that some of the contestants took their time in this event when they saw what they had to eat. No. 10 was an attendance score of the number of tickets returned at the canteen lunch. It was based on the number given to each ward. Farmers ward led in this event. The final score stood as follows: Forest Dale, 30 points; Wandamere, 25 points; Hawthorne and Emerson, 15 points each; Farmers, 10, and Wasatch 5 points.

The outing was a grand success, and it is thought that it will help materially in putting over the membership campaign in the stake. The outing carried a good spirit with it, and gave people throughout the stake a chance to get acquainted.

New Superintendent

Sylvester Broadbent, was selected and sustained as superintendent of the Y. M. M. I. A. of the Wasatch stake, at the quarterly conference of that stake, July 26-7. Charles N. Broadbent, who has acted as superintendent for a number of years past, has been released, with full appreciation of his faithful services for the many years he has acted in that capacity.

Paid First Fund

Superintendent J. P. Jensen of the Jordan stake, has the honor of having paid the General Office for the South Jordan ward, the full amount of the M. I. A. fund for 1919-20, for 10 percent of the population of the stake. The first in the Church to pay the amount.

New President of the Scandinavian Mission

Elder Carl E. Peterson, of Ogden, has been appointed to succeed Elder Hans J. Christiansen of Salt Lake as president of the Scandinavian mission of the Church. Elder Christiansen has presided over the Scandinavian mission since May, 1912.

Most Distant Branch on Earth

Elder Malcolm L. Robinson, writing from Port Elizabeth, South Africa, July 17, says: "The *Era* is a most welcome guest to this far distant corner of the earth, and is read and re-read by Saints, elders and friends. Although it is months old at times before it reaches us, on account of the irregular shipping, its message of truth, light and encouragement is not dimmed in the least. This is the most distant branch of the Church in all the world from the Central stakes of Zion, and the *Era*, in the most literal sense of the word, is carrying the gospel to the ends of the earth. The work of the Lord is progressing in South Africa, the old barrier of blind prejudice is fast giving way before the voices of truth, and the look-out for the future is very promising. The seven elders laboring in this mission under the loving presidency of Brother and Sister Smith, have been wonderfully blessed in every way in the past. The youngest in the field has been away from home over two and a half years. We are still happy in our work, but hope the day will soon come when our small force will be strengthened. As one, I feel that I can speak for this branch here and voice the sentiments of the others by saying: 'Thank you from the bottom of our hearts for the *Era*, and pray the Lord to bless its editors and contributors.'"

PASSING EVENTS



Archduke Joseph resigned his position at the head of the Hungarian government, August 23.

The Monroe Doctrine is not recognized by Mexico. So says Carranza in his address opening the Mexican congress, September 1.

President Wilson left Washington, September 3, for his western tour in behalf of the peace treaty, confident of ultimate ratification of the instrument by the senate without "destructive" reservations.

Fired upon from the Mexican side of the Rio Grande, Captain David W. McNabb, United States aviation corps, was slightly wounded while on aerial patrol duty along the international boundary northwest of Laredo, Texas, September 2.

The Twenty-second Ward Chapel, Salt Lake City, was dedicated, September 7, by President Heber J. Grant. Bishop Alvin A. Beesely presided at the services. Willard Weihe rendered a violin solo. The chapel was completed five years ago, at a cost of about \$40,000.

Renteria, a Mexican bandit, was killed by Lieutenant Cooper, of an American punitive expedition, from an airplane, August 19. Renteria was the head of the gang that captured two Americans, Lieutenants Harold G. Peterson and Paul H. Davis, and held them for \$15,000 ransom.

Serious race trouble was threatened by a delegation of negroes, speaking before the senate foreign relations committee, Washington, August 28, unless an amendment to the peace treaty is adopted, providing for racial equality. The delegation represented the National Equal Rights League.

A national congress of governors convened in Salt Lake City, August 19. The first question of importance before the distinguished gathering was that of the high cost of living, and a committee of seven was appointed to proceed to Washington and confer with the authorities there on that great problem.

Justice Brandeis, one of the most prominent delegates to the Zionist convention that met in Chicago, September 14, states that practical steps are about to be taken to prepare Palestine for occupation by 5,000,000 Jews. The total Jewish population of the world is estimated at from twelve to fourteen millions.

A Spanish edition of the Book of Mormon has just been completed by President Rey L. Pratt, of the Mexican mission, assisted by Elder Anthony W. Ivins, of the Council of the Twelve. The manuscript will be sent to the Church printing office at Independence, Mo., where an edition of 10,000 will be published.

Peace-making is expensive. President Wilson estimates that the total cost of the maintenance of the American delegation at Paris to the end of this year, will be \$1,506,776. At the beginning of the negotiations 1,300 persons were employed in this work; by July 1, the number had been re-

duced to 400, of whom only 88 were civilians, the remainder being from the army and navy.

Elder Russell Young Rossite died at his residence, Salt Lake City, September 4, after a brief illness. He was born in the Bee-Hive house, in this city, August 26, 1881, and was son of the late William A. and Myra Young Rossiter, and grandson of Brigham Young. He filled a three years' mission in Germany, and only recently he returned from a mission to the Hawaiian Islands. He is survived by his widow and several brothers and sisters.

Archaeological research in the Navajo reservation, this summer, by Professor Byron Cummings, formerly associated with the University of Utah as dean of the school of arts and sciences and archaeology, is said to have resulted in the excavation of two large, ancient cliff dwellings, and the acquisition of large quantities of bone implements, corrugated and colored pottery, and a number of skeletons and mummies. The specimens will be sent to the University of Arizona.

The oldest inhabitant of the United States is, probably, John Shell, who is said to have celebrated the 131st anniversary of his birth, September 3, this year, at Lexington, Ky. Shell, the account says, was first married at the age of 19 and lived with his first wife for more than 90 years. He lived 75 years in one house. He is the father of 29 children, the oldest now living being more than 90 years of age. Six years ago, he married again at the age of 125. By his second wife he has one child, a boy aged five years.

General Pershing arrived in New York, September 8, from his victorious campaign in France as the commander of the American forces, and was enthusiastically welcomed by a vast multitude of his fellow-citizens. Just after he had walked down the gang-plank at Hoboken, he received the first reward which a grateful country has offered him. In the name of the nation, Secretary of War Baker handed him his commission as full General in the American army, a rank held previously by only three men, Grant, Sheridan and Sherman.

An ultimatum to strikers was issued by Director General Hines, August 28, when he served notice on "public officers, railroad officers and employees, and citizens generally, in California, Arizona, and Nevada," that the railroad administration would undertake to restore full railroad service in those states on and after 7 o'clock the following Sunday morning, and that all striking employees who do not return to work by that time will find their places filled. This action is regarded as the most drastic ever taken by the government in a labor controversy.

Adelaide Whiteley Ridges, 89 years old, widow of Joseph H. Ridges, builder of the Latter-day Saints tabernacle organ, died at the residence of her eldest daughter, Adelaide Ridges Wood, at Woods Cross, Davis county, Tuesday, August 26, of general debility. She was born, June 17, 1830, in London, and, prior to coming to Utah in 1857, resided in Australia. She is survived by two daughters, Mrs. Wood and Annie R. Williams, and one son, Ernest E. Ridges, all of Salt Lake City; twenty-eight grandchildren and thirty-six great-grandchildren.

The United States Army Motor Convoy arrived in Salt Lake City, August 19, on its way across the continent. The convoy, which is commanded by Lieutenant-Colonel Charles W. McClure, was received, at the Brigham

Young monument, by Governor Bamberger, accompanied by a dozen visiting governors of other states, and a floral tribute was tendered by young ladies, in behalf of local truck dealers. The convoy left Washington, D. C., July 7. It had traveled 2,499 miles, about 1,600 miles more than any other army motor train had covered previously.

Fatal automobile accident occurred, September 1, near Avon, eighteen miles south of Logan, when the machine plunged through a bridge into the Hyrum canal. W. W. Browning, postmaster at Ogden, and George Daniel, of Denver, inspector-in-chief of the postoffice department for the states of Colorado, Wyoming, Utah, and New Mexico, were killed. In the same machine were W. G. Haas, postoffice inspector of Salt Lake, who suffered a fracture of the left arm; H. W. Blake, postoffice inspector of Provo, who was bruised and dazed; and Mrs. A. Carroll Gesford, postmistress of Huntsville, who suffered considerably from shock, but was not otherwise injured.

The bench and bar of England sent greetings to the American Bar Association, which were delivered at its annual convention at Boston, September 3, by Viscount Finlay, former lord chancellor of England. The famous jurist said that the legal profession of England was proud of the development which the common law of England had received in the United States. "It is, indeed, a great heritage, that of the common law of England, to which we on both sides of the Atlantic, have fallen heir," Viscount Finlay said: "You, like ourselves, are proud of its traditions, and of the spirit of liberty which it breeds."

Utah Producing Over Three Million Bushels of Potatoes Annually.—For the past five years Utah has produced a yearly average of 3,369,400 bushels of potatoes on 26,600 acres, at a value of \$2,632,000, according to a circular just issued by the Experiment Station of the Utah Agricultural College. Prof. George Stewart, author of the circular, states that Utah ranks second in the United States in average yield per acre, with 162 bushels, Maine being the only state with a higher acre-yield. The average farm price received for potatoes in Utah during the last ten years is seventy-eight cents a bushel.

Prof. Stewart, who says that estimates place the loss from disease in the State at about \$300,000 yearly, of which two-thirds is due to *Rhizoctonia* and *Fusarium* wilt, and the remainder to miscellaneous diseases, has given a thorough discussion of the control measures which have been found most successful. The illustrated circular contains 54 pages, largely devoted to a discussion of numerous vital factors in potato production, among which are such objects as climate and soil, seed selection, methods of cultivation, diseases and their control, harvesting, storage, and marketing. Free copies of this circular may be obtained from the Utah Experiment Station, Logan, Utah.

A shortage of properly qualified teachers, for the schools in the State of Utah, is one of the items recently called attention to by State Supt. G. N. Child and by Prof. Milton Bennion, Dean of the School of Education of the University of Utah. More high school graduates, are urged to qualify for the teaching profession, as it is only possible to supply the public schools with well-trained teachers by having more high school graduates qualifying for the profession. The advantages of this profession as a vocation, can best be brought to the attention of students by superintendents of schools, principals, and high school teachers, who should improve the present situation by a campaign work to induce a larger number of our high school graduates, who have aptitude for the work, to prepare for teaching. Five or six hundred teachers withdraw from the public school system each year, while the entire number of normal graduates in the state

would not begin to fill these vacancies, even though all of them were to go into the school room and become successful teachers. The training school at the University is waiting for the right material for these splendid opportunities, and is prepared to provide professional training to a large group of college students. The University training school known as the "William M. Stewart School," is now being moved into a new, strictly modern building, and the University department most concerned with teacher-training, begins the new year in better quarters, with a large teaching staff and superior equipment. Ambitious young men and women desiring a good education, and a good vocation, will do well to look into the advantages accruing from graduation from this institution.

Church Changes for the month of August, 1919, as reported by the Presiding Bishop's Office:

New Stakes and Stake Presidencies.—Burley stake, David R. Langlois, president; Myron Barlow, 1st, George H. Lewis, 2nd Counselors. Wards comprising stake: Burley 1st, Burley 2nd, Declo, Pella, Unity, Springdale, View. Part of the Cassia stake.

Blaine stake, William Lennox Adamson, president; Joseph S. Cooper, 1st, G. Wallace Mecham, 2nd counselors. Address, Carey, Idaho. Wards comprising stake: Acequia, Carey, Gannett branch, Hazelton branch, Heyburn, Jerome, Manard, Paul, Rupert, Wendell branch. Part of the Boise stake.

Twin Falls stake, Laurence G. Kirkman, president; Edward M. Guest, 1st, Raymond McClelland, 2nd counselors. Address, Twin Falls, Idaho. Wards comprising stake: Buhl, Kimberly, Murtaugh, and Twin Falls. Formerly a part of the Cassia stake.

Lost River stake, William N. Patton, president; William T. Tew, 1st counselor. Wards comprising stake: Moore, Arco, Darlington, Ballard, Leslie. Part of Blackfoot stake.

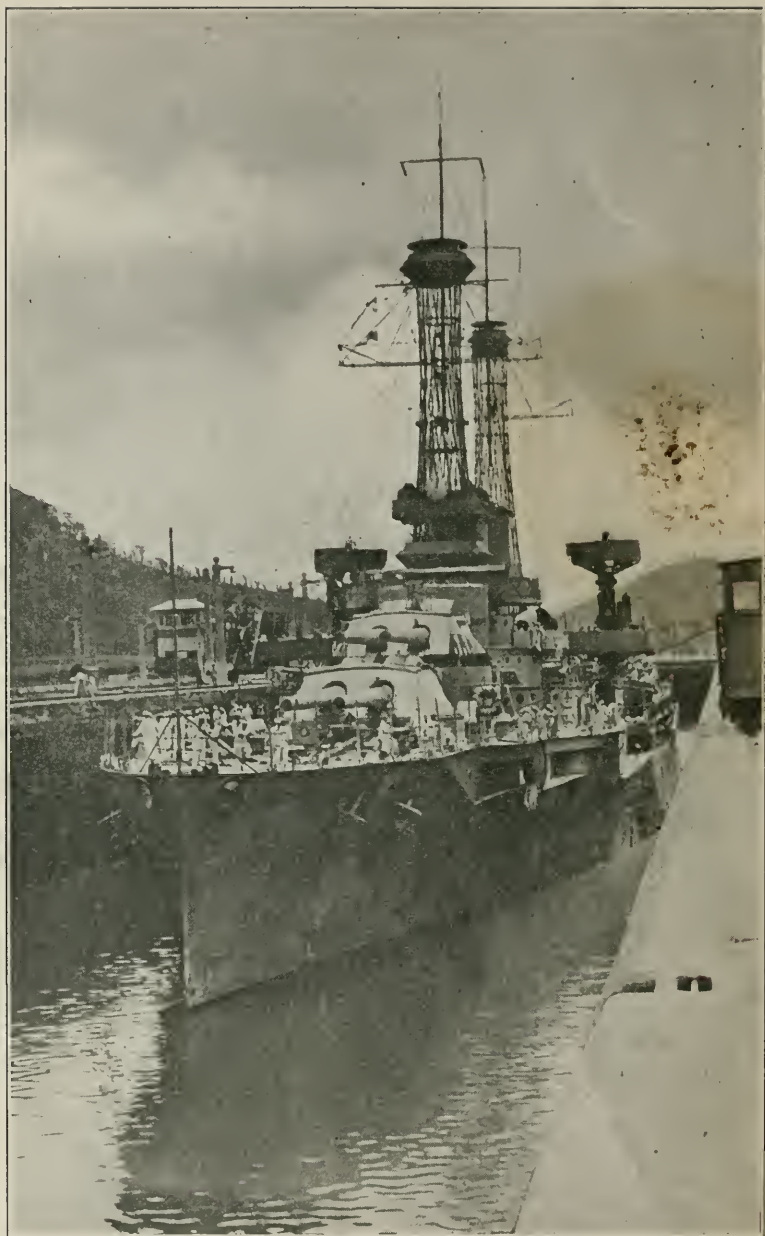
San Luis stake, William O. Crowther, president to succeed Hyrum S. Harris. Address, Sanford, Colorado.

Wasatch stake, 2nd counselor to stake president, David A. Broadbent. Address, Heber, Utah.

New Wards.—Dehlin ward, Bingham stake, Ezra J. Nelson, bishop; address Dehlin, Idaho.

Afton South ward, Star Valley stake, Gilbert Taysom, bishop; address Afton, Wyoming.

New Bishops.—Job Llewelyn succeeded A. W. Fletcher, address same. Burdette ward, Taylor stake. Sugarville ward, Deseret stake, Norman Stillman Anderson appointed vice Jesse Sill, address same. Lynndyl ward, Deseret stake, Albert LeRoy Hurst, vice Elmer A. Jacob; address same. Afton ward, Star Valley stake, Franklin R. Gardner, vice Osborne Low, address Afton, Wyoming. Freedom ward, Star Valley stake, Carl Robinson, vice Aaron F. Bracken, address same. Etna ward, Star Valley stake, Arthur R. Clark, vice Robert Weber, address same. Jerome ward, Blaine stake, James D. Pratt vice Samuel S. Smith, address same. Idaho Falls, 1st ward, Bingham stake, Charles E. Dinwoodey, vice C. S. Crabtree, address same. Bramwell ward, Boise stake, Charles A. Robinson vice Wm. A. H. Sinclair, address New Plymouth R. F. D., Idaho. Silver ward, Tintic stake, Jesse Haws, vice Perry B. Fuller, address same. Burley 1st ward, Burley stake, Kimber C. Barlow, vice D. R. Langlois, address same. Fremont ward, Wayne stake, James C. Taylor, vice Christian T. Balle, address same. Ogden 4th ward, Ogden stake, Hyrum E. Lund, vice Edward A. Olsen, address Ogden, Utah, 843, 21st Street. Taylor ward, Shelley stake, Elmer Clair Furgeson, vice Ernest Harker, address same. Merrill ward, Portneuf stake, Parley Morris, address McCammon, Idaho. Butler ward, Jordan stake, William C. Wootton, vice Charles Colebrook, address same. Paris 1st ward, Bear Lake stake, Ezra S. Stucki vice H. Edward Sutton, address same.



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NEW PACIFIC FLEET IN THE PANAMA CANAL

The U. S. S. New York in the Pedro Miguel lock. At the right is shown one of the electric cars used to tow ships through the canal. These cars operate on each side of the canal. The passage of this fleet of monstrous ships on their recent way to the Pacific Ocean, gave the canal its severest test.

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